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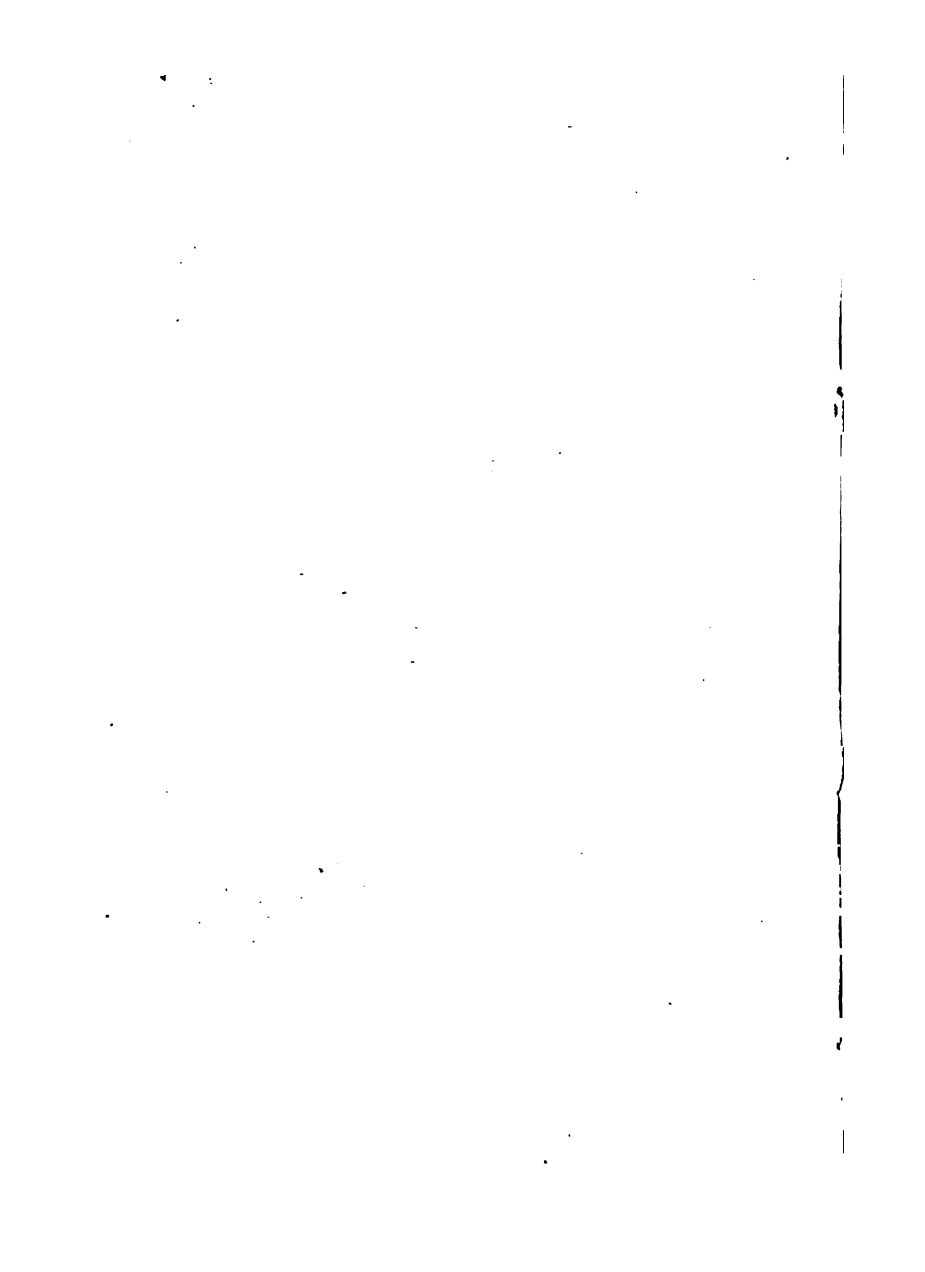
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**ON**  
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## P R E F A C E.

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THE title of this book, "*Latin Prose through English Idiom*," is not intended to be a meaningless antithesis. The Author's object is to prepare English students for the study and composition of Latin Prose, by calling their attention first to the peculiarities of English idiom, and then to the methods of representing the English in the corresponding Latin idiom.

The first part consists of 'Rules and Reasons.' The pupil is supposed to have gone through a course of Latin Grammar and Latin Exercises, and to be on the point of writing continuous Latin Prose; and this part is intended to give a rapid summary of the Rules of Latin Syntax *regarded from an English point of view*. The differences between English and Latin are not only brought prominently forward, but also, as far as possible, explained. The pupil's attention is called to the points in which English is superior



to Latin, to the use of *a* and *the*, to the abundance of Tenses, of Verbal Nouns, and of Compound Prepositions, and, on the other hand, to the Latin superiority in Moods. Rules are not despised, and are frequently and prominently set forth ; but an attempt is made to prepare the pupil for them by analysing the English language, and by explaining the force of many English words that were, until lately, seldom explained, e.g. *that*, *than*, *of*.

A good deal of space has been given to the Prepositions. It is hoped that the Dictionary of Prepositions contained in Paragraph 41 may be found useful, not only in preventing a good many common blunders made by beginners in Latin Prose, but also in training pupils habitually to connect and explain the different meanings of Prepositions both English and Latin. This seems a very useful mental training.

The Rules are condensed, collected, and numbered at the beginning of the book, for easy reference.

One inconvenience arising from treating the subject generally from an English, but occasionally from a Latin, point of view, is this, that it is difficult to preserve any strictly logical order in the arrangement of the Rules. This would be a very serious defect in a book intended to serve the purpose of a Grammar ; but in a book of reference it may, I hope, be excused, provided that the Index at the beginning is found sufficient to guide any moderately careless boy to the explanation and examples of each Rule.



The Examples at the end are purposely unarranged, or rather are arranged with no other object than that, by the time the pupil may be supposed to have forgotten a rule exemplified some six examples back, another exemplification may present itself to him when he is off his guard. Connected examples are very useful to illustrate, but very useless to test a pupil's knowledge. A pupil that knows he is "doing *ut*" may answer correctly enough ; but set the same boy on *ut* next day, when he is "doing *quum*," and his correctness will often be lamentably diminished.

In order to serve as a better test, these Examples have not, as the Examples in the former part of the book have, the English peculiarities pointed out by small capitals. The pupil, covering the Latin with his hand, is intended to read off the English into Latin without any help or guidance whatever.

The Exercises are arranged on a principle that I have adopted for many years, and that I may call *the pitfall principle*. Each Exercise contains a number of pits or traps. All traps that prove fatal are repeated in the following Exercise, in a disguised form. If the fatality continues, the traps are repeated, always masked in different expressions, until even the weakest pupil in the class gains experience enough to warn him of danger. An instance will explain what is meant. In the first exercise of the term, the teacher sets, perhaps, "The excellent Balbus answered in haste, 'I asked you to come to Rome, and you promised to do so,' &c." The



bottom boy sends up, "Egregius Balbus respondit celeritate, rogavi te venire ad Romam et tu promissisti facere ita." The teacher points out the correct expression in each case:—(1) "Balbus, vir egregius"; (2) "summa celeritate," or "celeriter"; (3) "'rogavi' inquit"; (4) "ut venires"; (5) "Romam," without "ad"; (6) "te id facturum esse." Then he sets something like the following (only carefully dispersing the different traps through different parts of the new exercise):—" 'I am surprised,' said (3) the passionate (1) queen, 'that, though I repeatedly entreated you (4) to come with (2) speed to my assistance, you have made a foolish promise to remain at (5) Carthage.'" Here our five old pitfalls are re-introduced, and one or two, not worth now mentioning, are introduced for the first time. It is needless to say that the bottom boy will fall into the same pitfall four or five, or even, on the subject of Sequence of Tenses and Oratio Obliqua, ten times; but at last even the dullest avoid some pitfalls, and are found to have been goaded or wearied into something approximating to thought.

The Exercises are selected out of some hundreds dictated in the course of an experience of several years. The English will occasionally be found abrupt, disconnected, and, it need not be said, uninteresting. I hope, however, that the language will be found free from the worst fault of such exercises—the fault of blending English and Latin into a Latin-English mixture that is no language at all, and that serves to



teach nothing. The Exercises are meant rather as specimens of the kind of teaching than as models. Each teacher will do well to dictate, or, still better (if he has time), to write, exercises of his own. But though apologies may be due for the execution, I believe the *pitfall principle* to be extremely useful and stimulating, and I think the practice of writing continuous Latin Prose in this way might be advantageously taught much earlier than it is taught at present. Boys are wearied to death by years of "Exercises on Rules"; and the monotony of the exercise tends to suppress thought.

Some of the Exercises consist of extracts from the *Percy Anecdotes*, modified for the purpose of exemplifying the differences between Latin and English idiom. In almost all of them will be found constantly recurring exemplifications of the more important rules of Latin Prose, e.g. the *Sequence of Tenses*, the use of *ut* for *to*, and, above all, the rules of *Oratio Obliqua*. To this last I attach great importance, for I am persuaded that a boy cannot be taught to master *Oratio Obliqua* without having been at the same time taught, in some degree, to think.

Although I fear that many pupils even in Sixth Forms might consult parts of this little book with advantage, yet it is not intended for them, and (except for a few words on Metaphors) hardly touches on style. It does not, therefore, cover the same ground as Mr. Potts' "*Hints towards Latin Prose Composi-*



tion,"\* from which many of my pupils have gained great help.

I must acknowledge very great obligations to Madvig's Latin Grammar. It has been my object to present the elementary parts of his Syntax from an English point of view. I am also indebted to Dr. Smith's English-Latin Dictionary for many of the examples illustrating the Prepositions. The examples on Metaphor are from Nägelsbach's *Stilistik*.

The 'Scheme of Latin Pronunciation,' at the end of the book, is based on the Syllabus recently issued by the Latin Professors of Cambridge and Oxford, at the request of the Head Masters of Schools.

\* Published by Messrs. Macmillan and Co.



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\* These Rules will be found to serve the purpose of a detailed Index to pages 1—106.







## INDEX OF RULES.

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*These Rules are intended to be committed to memory, and are therefore expressed as tersely as possible, without attempt at illustration. For explanations and examples, the pupil is referred, by the figures in brackets, to the Paragraphs in the 'Rules and Reasons.' For instance Rule 92 simply states the Latin use of Verbs of fearing. For the explanation the pupil is referred to Paragraph 49.*

*The Index will also serve as a detailed Table of Contents to the 'Rules and Reasons.'*

---

1. THERE is a reason for every irregularity. (1)
2. Latin-derived words in English can seldom be represented by their Latin originals. (2)
3. Many English words represent complex thoughts for which there are no single words in Latin. (3)
4. The English Passive should often be rendered by the Latin Active. (4)
5. Do not translate the redundant *it* nor *that* in *that* of.' (5)
6. '*It is the duty*,' '*must*,' &c. are often rendered by the Latin Gerund with Dative of the Person referred to. (5)
7. I have a book = est ~~mih~~i liber. (5)



8. Latin Verbs taking the Dative in the Active must be used impersonally in the Passive, retaining the Dative, *e.g.* 'tibi a me indulgetur.' (6)

9. **Quisquam** and **ullus** are used in Negative and Comparative Sentences, and in Interrogative Sentences that expect the answer 'no.' (7)

10. *Each* returned to his tent = *Ad suum quisque tabernaculum rediere.* (7)

11. Distinguish between **alter** and **alius**, **quis** and **uter**. (7)

12. Observe the different meanings of '*one*.' (8)

13. Avoid Pronouns and the repetition of Nouns, as far as possible, by using the same Subject or Object for different sentences. (9)

14. **Nostrum** and **vestrum** are used partitively; **nostri** and **vestri** in other cases. (10)

15. **Nullus** and **nullo** are used for **neminis** and **ne- mine**. (10)

16. The English Passive Indicative Present, *e.g.* 'is caught,' is ambiguous, and must be translated, according to the sense, by the Latin Present or Perfect. (11)

17. The English Imperfect after *while* is often rendered by the Latin Present. (11)

18. The English Pluperfect after *till*, *before*, and *after* is often rendered by the Latin Perfect. (11)

19. The English Present after *when*, *if*, *as long as*, *unless*, *before*, and *after*, is often to be rendered by the Latin Future. (11)

20. Be careful in the use of the English Auxiliary Verbs. Remember that they are used Subjunctively as well as Indicatively, and that they often have their original, as well as their Auxiliary, force. (12)



21. 'I ought to, could, *have done*,' is, in Latin, 'debui, potui, **facere**.' (12)

22. Do not fear = **ne timueris** ; not, **ne timeas**. (12)

23. Verbs of *trusting, pleasing, helping, hurting, yielding to, suiting, resisting, favouring, envying, being angry with*, take the Dative. (13)

24. I threaten you with death = **minor tibi mortem**.

25. Adjectives similar in meaning to the Verbs in Rule 23, and also Adjectives expressing likeness or unlikeness and proximity, take the Dative. (13)

26. Verbs of *fulness, want*, &c. take the Ablative. (13)

27. **Pudet, poenitet, piget, miseret, tædet** take the Accusative of the Person feeling, and the Genitive of that which causes the feeling. (13*a*)

28. Write 'interest **Tullî**' but 'interest **mea, tua, nostra**, &c.' (13*a*)

29. **Misereor, obliviscor, and reminiscor** take the Genitive. (13*a*)

30. **Fungor, fruor, utor, vescor, pascor, and potior** take the Ablative. (13*a*)

31. **Doceo, celo, rogo, oro, and interrogo** take two Accusatives. (14)

32. So do **moneo, admoneo, and hortor**, when the Accusative of the thing is a neuter Pronoun. (14)

33. **Transduco and transporto** take two Accusatives. (14)

34. Verbs compounded of Prepositions, and implying motion, take the Dative of the Indirect Object, if they are used metaphorically, *e.g.* 'princeps **imperatorî** milites detraxit.' (15)



35. If literally used, they require the repetition of the Preposition, *e.g.* 'anulum **de** digito detraxit.' (15)

36. He flung himself at Cæsar's feet = **Cæsari** se ad pedes projecit. (15)

37. Verbs signifying *preferring* and the *contrary* take the Dative of the Indirect Object. (15)

38. After a verb of *motion to*, names of towns and small islands are in the Accusative without a Preposition. So are **domum**, **humum**, and **rus**. (16)

39. After a verb of *motion from*, the above-mentioned words are in the Ablative without a Preposition. (16)

40. After a verb of *rest in*, the above-mentioned words are, if Singular, in a locative case ending in -i (but **Roma-i** is written **Romæ**): if Plural, in the Ablative. (16)

41. **Sum**, **do**, **duco**, **tribuo** take a double Dative, *e.g.* 'librum **mihi** dono dedit.' (17)

42. *The* brave Balbus = **Balbus**, vir fortissimus. (18)

43. Two or more Adjectives are not attached to the same Noun without **et** or **que**. (19)

44. *This disgraceful* calamity = **hec tam foeda** calamitas. (19)

45. *The* men in the ship = **qui erant in navi**. (20)

46. *The* sooner, *the* better = **quo citius**, eo melius. (21)

47. Distinguish between *a* meaning *any*, and *a* meaning *a certain*. (22)

48. No poet = **nemo** poeta. (22)

49. *Every one* of superior learning } = { doctissimus  
*All the most* learned men } = { quisque. (22)

50. **Omnis** means *all* and not *every*, in Prose. (22)



51. Ten thousand soldiers = decem ~~thousand soldiers~~ *mille milites.*  
*millia militum.*
52. More learning = **plus doctrine.**
53. Participles are freely used as Adjectives in English, but not in Latin, e.g. 'the *despairing* soldiers,' 'milites, *jam desperantes*,' but not '*desperantes milites.*' (23)
54. *With* and *in*, denoting *manner*, must not be translated by the *simple Ablative of a Noun unqualified by an Adjective*, e.g. '*in anger*,' '*with fury*' = *iracunde*, or N.B. *summa iracundia.* (24)
55. *Nunc* refers to the Present, simply; *jam* to the Present regarded with reference to the Past or Future. (25)
56. *More*, when used with Verbs and meaning *to a greater extent*, is **plus**: when used with Adjectives, and when meaning *rather*, it is **magis.** (26)
57. Extension of time or space is expressed by the Accusative. (27)
58. The Ablative denotes the time *at which* or *within which* anything is completed. (28)
59. Definite price is expressed by the Ablative. (29)
60. **Tanti, quanti, pluris, minoris** (but on the other hand, **magno, parvo, plurimo, &c.**) are used after Verbs of *selling* and *buying*. (29)
61. **Tanti, quanti, pluris, minoris**, with **magni, parvi, plurimi** and **minimi**, and also **nihili**, are used *after verbs of estimation*, and after **est**, signifying *it is worth*. (29)
62. Adjectives, as well as Verbs, denoting fulness and emptiness, are followed by the Genitive or Ablative. (30, 31)
63. Some Participles that are used as Adjectives take an Ablative of the quasi-Instrument, e.g. '*contentus parvo.*' (32)



64. **Dignus** and **indignus** take the Ablative. (32)

65. **Natus**, **satus**, and **ortus** take the Ablative. (32)

66. An English Preposition between two Nouns, if it denotes that the second is the Object of the first, is often expressed by the Latin Genitive, as '**militiæ** vacatio,' 'exemption from service.' (33)

67. Present Participles used as quasi-Nouns, and some Adjectives in **-ax**, take the Genitive, *e.g.* '**patiens laboris**,' '**capax imperii**.' (34)

68. An English Preposition denoting that a Noun is the Object of an Adjective is often rendered by the Genitive, as '**perfidiae** imperitus.' (35)

69. Verbs of *condemning*, as well as of *accusing* and *acquitting*, take the Genitive of the charge. (36)

70. *Of* preceding a Noun denoting a *quality* is rendered by combining an Adjective and Noun in the Genitive or Ablative. (37)

71. It is *the mark of, characteristic of, like, &c.* are often expressed by the Genitive. (38)

72. English Prepositions denoting *rest* must often be rendered by Latin Prepositions denoting *motion*, *e.g.* '*on* our journey,' '**ex** itinere.' (39)

73. Do not translate redundant *of*, *e.g.* 'the City *of* London.' (40)

74. *Of* is often rendered in Latin by combining an Adjective or Participle with a Noun, *e.g.* '**summus mons**,' 'the top of the mountain.' (40)

*The English Prepositions in Alphabetical order are arranged, with their Latin equivalents, on pages 31—57.* (41)



75. *By*, denoting *agency*, requires **a** or **ab** before the Ablative. Page 57.

76. *In* when expressing *direction* literally or metaphorically, is followed by the Accusative. Page 44.

77. **Cum** is an enclitic after **me, te, nobis, vobis, quo, quibus**. Page 56.

78. The measure of excess or defect is expressed by the Ablative, *e.g.* 'quinque **pedibus** major.' (42)

*Idioms involving Conjunctions and the Relative Pronoun, are arranged in Paragraphs 43 to 72.*

79. Thomas, John, and Henry = Thomas, Johannes, Henricus; or Thomas **et** Johannes **et** Henricus. (44)

80. **Autem, enim, que, quidem, ve** and **vero**, and generally **igitur**, cannot stand first in a sentence. (44a)

81. **Sed** corrects or denies: **autem** (δέ) introduces something not inconsistent with what has gone before: **at** introduces a clause abruptly. (44a)

82. 'And not,' 'and no one,' 'and never,' 'if . . . not,' are **neque, nec quisquam, neque unquam, nisi**. (45)

83. I say it is *not* true = **Nego** hæc vera esse. (45)

84. Do not say 'ne quidem Balbus,' but 'ne Balbus quidem.' (45)

85. 'And he,' 'now this,' &c. must often be rendered by **qui, quod**, &c. *e.g.* 'now when he heard *this*,' **quæ** quum audivisset.' (46)

86. 'He also said' = '**idem** dixit.' (46)

87. He burned *and* left the bridge = Pontem **incensum** deseruit. (47)



88. *That* introducing an Objective or Subjective clause is generally to be rendered by the Infinitive. (48)

89. Avoid the ambiguity arising from the Double Accusative before and after an Infinitive, *e.g.* 'Aio ~~te~~ Æacida, Romanos vincere posse.' (48)

90. It seems *that* }  
 There is no doubt *that* } he is honest.  
 } Videtur **honestus** esse.  
 } Haud dubium est **quin** honestus sit. (49)

91. There is no doubt *that he will be caught* = Haud dubium est **quin futurum sit** ut capiatur. (49)

92. I fear *that* he will come = Vereor (timeo &c.) **ne** veniat. I fear *that* he will not come = Vereor **ut** veniat. (49)

93. I heard her sing = audiavi illam **canentem**. (50)

94. *Whether*, introducing a Subjective or Objective clause, is **num** or '**utrum** . . . **an**': introducing a condition, it is **sive**. (51)

95. Where the Relative introduces a *thought*, and not a mere *fact*, it is followed by the Latin Subjunctive. (52)

96. The Subjunctive generally follows '**sunt qui**,' '**erant qui**,' *i.e.* 'there are, were, some (*such*) *that*.' (52)

97. **Qui** takes the Subjunctive when introducing a statement made by some one distinct from the writer. (52)

98. *What* in Dependent Interrogatives must be rendered by **quid** and followed by the Subjunctive. (53)

99. When *the* qualifying an Antecedent implies *great* or *many*, **quantus** or **quot** should be used instead of the Relative, and should be followed by the Subjunctive, *e.g.* 'I perceived *the* kindness with which he received me,' 'intellexi **quanta** benevolentia me exciperet.' (53)



100. 'The most beautiful *that*,' 'all *that*,' 'the men *that*,' must not be translated literally in Latin. (54)

101. There was no one *that* {did not weep  
  {he did not punish} = Nemo  
erat { **quis** fleret.  
      { **quem non** puniret. (55)

102. There was not one *but* hated him = Nemo erat **quin** illum odisset. (55)

103. The English Antecedent, when in apposition to a preceding sentence, is attracted into the Relative clause in Latin, *e.g.* 'he lightened the taxes, an *act* that endeared him to the people,' '**quo beneficio** gratus in vulgus factus est.' (56)

104. Not a day passes *that* he does *not* come = Dies fere nullus **quin** homo ventitet. (57)

105. Beware of the English omitted Relative with Participles, *e.g.* 'those *remaining* here,' '**qui** hic manent.' (58)

106. Who would believe such a man *as*, or, a man *like*, Catiline? = Quis Catilinæ, **homini impurissimo**, credat? (60)

107. When two words are connected in the way of comparison by **quam**, and when the Verb is the same for each member of the sentence of Comparison, the two words stand in the same case, *e.g.* '**Tullius** melior est quam **Balbus**.' (61)

108. **Quam** cannot be replaced by the Ablative of the second member of the comparison unless the first member of the comparison is in the Nominative or Accusative, *e.g.* 'donum dedit specie majus **quam** re,' not 'majus re.' (62)

109. Take care not to use the Ablative instead of **quam**, where the Adjective does not qualify either member of the Comparison, *e.g.* 'he has a taller horse than I' is n



'Ille equum altiore[m] habet **me**,' but '**quam** ego (habeo). (63)

110. '*Sequence of Tenses.*' In subordinate sentences, the Tenses depend on the Tenses of the principal sentence, the rule being '*Like follows like*,' e.g. 'Do you know where he *was*?' 'Scisne ubi **fu**erit?' (64)

111. I do not know what I should have done = Nescio quid **facturus fu**issem. (64)

112. **Quam** with the Imperfect and Pluperfect generally takes the Subjunctive. (66)

113. **Postquam** takes the Perfect unless an interval is expressed or emphatically implied. (66)

114. **Antequam** and **priusquam**, **dum**, **donec** and **quoad** are followed by the Subjunctive when design is implied, or when an action is referred to that has not actually commenced. (66)

115. *Not because* it is honourable, *but because* it is useful = **Non quod** honestum **sit**, sed **quia** utile **est**. (68)

116. '**si**' with the Past Tenses of the Subjunctive denotes an impossible, '**si**' with the Present Tenses a possible, condition. (69)

117. You must never have different tenses of the Subjunctive in the Protasis and Apodosis. (69)

118. **Quanquam** generally takes the Indicative, **quamvis** the Subjunctive. (69)

119. **Quamvis** is often used with an Adjective, without a Verb. (69)

120. You will repent, *when old* = **Senem** te poenitebit. (70)

121. He is frivolous, *if not* immoral = **Levis est**, **ne dicam** improbus. (70)



122. Instead of **ut non**, **ut nemo**, **ut nunquam**, write **ne**, **ne quis**, **ne quando**, where purpose is denoted. (72)

123. **Utinam** with the Present Subjunctive introduces wishes that can be realized : with the Past Subjunctive, wishes that cannot. (72)

'*To*,' different uses of. (73)

124. '*To*,' denoting *purpose*, must never be expressed by the Latin Infinitive. (73)

125. I *promise*, *hope*, *to come* = **promitto**, **spero**, **me venturum esse**. (73)

126. I hope that it is so = **spero rem ita se habere**. (73)

127. *I happened to* = **accidit ut (ego) &c.** (73)

128. *To*, after Verbs of *asking*, *commanding*, *advising*, and *striving* must be rendered by **ut** with the Subjunctive. Exceptions, **jubeo**, **conor**. (73)

129. The English Present Participle, inasmuch as it often contains a concealed Conjunction, can seldom be rendered by the Latin Present Participle. (74)

130. After **ad** and **in** use the Gerundive and not the Gerund, if the Verb takes an Accusative Object. (75)

131. The Gerund or Gerundive is used after **ad**, **de**, **in**, **inter**, and **ob**, seldom after other Prepositions. (75)

*The English Prepositions used with Verbals are arranged in Alphabetical order in pages 93—96.* (75)

132. The Subject of the principal Verb often comes earlier in a Latin sentence than in English, so as to dispense with **is** and **ille**. (76)

133. Use Parentheses to avoid Pronouns. (77)



134. In Oratio Recta leave the introductory sentence unfinished, and place **inquit** (not **dixit** or **respondit**) after the first emphatic word of the speech. (78)

135. In passing from Oratio Recta to Oratio Obliqua, (1) principal Verbs fall into the Infinitive Mood and their Subjects into the Accusative; (2) the Tenses of the Indicative are preserved in the Infinitive; (3) where the Future Infinitive does not exist, the form **fore ut** is used; (4) the Subjunctive in the Apodosis of a Conditional sentence is rendered by the Future Participle with **esse** or **fuisse**. (78 a)

136. In passing from Oratio Recta to Oratio Obliqua (5) Indicatives following **si**, **qui** and Conjunctions derived from **qui**, are changed into Imperfect or Pluperfect Subjunctives; (6) Imperatives become Imperfect Subjunctives; (7) Questions in the Second Person are rendered by the Imperfect Subjunctive; (8) Questions in the First or Third Person, by the Accusative and Infinitive; (9) **me** will become **se**, **hic** will become **ille**, &c. (78 a)

137. To diminish the ambiguity arising from the use of *he* in English Oratio Obliqua, use **ipse** in Latin to shew the reference of **se**. (78 a)

138. In Oratio Obliqua the introductory sentence is often completed. (78 a)

139. Metaphors cannot be literally translated from English into Latin. (79)

140. Hyperbole cannot always be literally translated, *e.g.* I prefer a *thousand* deaths = malo **sexcenties** mori. (80)



# LATIN PROSE

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## THROUGH ENGLISH IDIOM.

### ERRATA.

Page xvii, Rule 51. Read :

A thousand soldiers = **mille milites.**

Ten thousand soldiers = **decem millia militum.**

Page 2, middle ; for **res nova** read **res novae.**

Page 7, at bottom ; for **quem** read **quum.**

Page 9, line 12 ; for *see* read *hear.*

Page 103, at bottom ; for **permanere** read **permanere.**

~~minis misereor, prescrip~~ ~~mittus misereor~~ ~~r~~ NO E  
planation, that I know of, has been given of this. But  
whether we can find out a reason or not, we must always  
bear in mind that this and all other irregularities are  
capable of explanation, and we must be on the alert to  
discover and test explanations.

**Rule—There is a reason for every irregularity.**

\* The form in -e is also found. It has been suggested that the -i is used  
in familiar names, e.g. **Carthagini**, but -e in others, e.g. **Prænestæ**.



**2. Latin-derived words.** In almost all cases English words derived from Latin do not now mean the same as the Latin roots. For example, *oppress* must not be translated by *opprimo*, which means *I crush* or *surprise*.

**Rule—Do not\* translate English words of Latin derivation by the Latin roots.**

Examples : *secure, honest, office, occupy, obtain, observe, censure, person, station, family.*

**3. Complex thoughts.** It is natural that the language of a modern civilized nation should contain many more words expressing complex thoughts, than are found in the language of an ancient nation. Periphrases must be used to express such modern words in the ancient language. Very often the Latins put a person for a thing, e.g. 'Omnes *beneficii immemorem* (ingratitude) oderunt.' Some words, e.g. *res*, are continually used in periphrases of this kind. Thus *res nova* for *novelty*, *res adversae* for *adversity*.

Some words, e.g. *striking* in 'a *striking* thought,' contain metaphors that cannot be literally translated into Latin.

**Rule—Many English words represent complex thoughts for which there are no single words in Latin.**

**4. The emphatic subject.** In English, if we wish to emphasize the Subject, e.g. *John* in '*John* built this house,' we have to say, '*It was John that*,' &c., or '*The house was built by*,' &c. In Latin the subject can be emphasized by being placed at the end or at the beginning. Hence the following :—

**Rule—The English Passive should often be rendered by the Latin Active. Thus :**

\* That is, do not without verification or care.



*The soldiers WERE SEIZED with a panic*      *Milites cepit pavor*

5. **The redundant 'it.'** In order to avoid an unemphatic termination, *e.g.* 'That the man committed suicide is said,' the English insert a redundant *it*, so as to introduce the verb early in the sentence. The Latins never use this redundancy.

It is said that the man com-	<b>Perunt hominem</b>	} mortem
mitted suicide	<b>Homo fertur</b>	
	sibi conscivisse	

'*That*' is often used for a previous Substantive to avoid repeating it before a Preposition, generally '*of*,' *e.g.* 'I would rather abide by my judgment than by *that* of all the rest.' It is omitted in Latin. '*Meo iudicio stare malo quam ( ) omnium reliquorum.*' Sometimes the Substantive is repeated, '*quam iudicio.*' But in no case is *is* or *ille* to be used to represent the English '*that*' in '*that of*.'

**Rule**—Do not translate the redundant '*it*,' nor '*that*' in '*that of*.'

Sentences stating a duty or necessity, *e.g.* '*it* is the duty of Balbus to avoid this,' are often turned in Latin as follows: '*The avoiding of this is for Balbus,*' '*Balbo hoc vitandum est.*' From Intransitive verbs the Neuter of the Gerundive is used impersonally, *e.g.* '*all must die,*' '*omnibus est moriendum,*' *i.e.* '*there is to be dying for all.*'

**Rule**—'*It is the duty,*' '*must,*' &c., are often rendered by the Neuter of the Latin Gerundive with the Dative of the person referred to. So '*I have*' = '*est mihi.*'

6. **The English Passive.** If an Active Verb in English takes a Preposition between itself and its Objects, *e.g.* '*I trust to you,*' we rarely venture to say in the Passive '*you are trusted to.*' If the Preposition is to be kept, we must



say 'trust is given to you.' So, in Latin, where Verbs in the Active take the Dative of the Object, you must not place that Object as the Subject of the Passive Verb, but must retain the *Dative* and use the Verb *impersonally*, e.g. '**Tibi creditur**,' 'there is trust given to you.'

*N.B.*—Such verbs are very few, but some of them are very common : **persuadeo, noceo, credo, placeo, ignosco, faveo.**

**Rule**—Latin Verbs taking the Dative must be used impersonally in the Passive, retaining the Dative.

**7. Pronouns.** The English word *anyone* is very ambiguous. Carefully distinguish between (1) **quisquam** \* or **ullus**, (2) **quilibet** or **quivis** (which means *anyone you like*), and (3) **aliquis** (which means *someone, any particular person*).

<p><b>ANYONE</b> can boast that he is more learned than <b>ANY</b> of his own pupils</p>	<p><b>Quilibet</b> promptum est glo- riari se doctiorem esse quam <b>quemquam</b> suo- rum discipulorum</p>
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**Rule**—'**Quisquam**' and '**ullus**' are used in negative and comparative sentences, and in interrogative sentences that expect the answer 'no.'

The beginner must also distinguish between (1) **alter** the other (of two), and **alius** another; (2) **uter** ? which (of two) ? and **quis** or **qui** ? which ? And (3) between **uterque** each of two, and **quisque** each.

\* It ought to be unnecessary to warn the pupil against confounding **quisquam** with **quisque** each, and **quisquis** whoever. But it may be useful to remind him of the position of **quisque** immediately after **suis**, the Verb being in the plural, in such sentences as 'they returned to their several tents.' '**Ad suis quisque tabernaculum rediere.**'



8. *One* in the sense of *people, we, a man*, as in '*One sees every day*,' &c., must be translated by *non, omnes*, &c. or by the Impersonal Passive, *e.g.* '*One ought not to fear*,' '*non est timendum*.' After *if*, use *tu* or *quis*, *e.g.* '*If one does one's best*,' '*Si quis pro viribus agit*.' '*One . . . another*' is '*alius . . . alius*'; '*the one . . . the other*' is '*alter . . . alter*.'

*One*, unless it is used as a numeral meaning *one and not more than one*, is never to be translated by *unus*. The neglect of this rule is as faulty as the French use of *one* in broken English: '*I have one book*' for '*I have a book*.'

**Rule**—Observe the different meanings of '*one*.'

9. *One*, when referring to a preceding Substantive, must be left untranslated in Latin, or must be translated by repeating the Substantive, as in '*a small house is better than a large one*,' '*quam magna (domus)*.' Here the Adjective with its inflection renders the repetition of the Substantive unnecessary.

Avoid, wherever you can, the repetition of the Substantive represented by *one*. '*I haven't a horse of my own, but my brother lends me one*,' '*Equum equidem non habeo; frater autem mihi commodat*.'

Pronouns in Latin are not so often used as in English. We cannot easily make one Substantive serve as the Object of several Verbs, *e.g.* in '*I saw, and accompanied on his journey, your brother yesterday*': the Latins can. They also omit Pronominal Adjectives often where we insert them, *e.g.* '*Tell your brother*,' '*Dic fratri*.' The Latin use of inflections diminishes the ambiguity arising from such omissions.

**Rule**—Avoid Pronouns, and the repetition of Nouns, as far as possible, by using the same Subject or Object for the different parts of the same sentence. See Paragraph 76.



## 10. Pronouns, anomalies in.

The Latins have two words to denote *us* and *you* in the Genitive, one signifying *us* and *you* collectively, the other *us* and *you* distributively. The former Genitive is **nostri**, which appears to be the Genitive of the Adjective **noster** used substantively. **Nostri** means 'our nature,' 'our interests,' 'our condition.' **Nostrum** is the true plural, and means simply 'of us,' 'of our number.' Thus, 'none of *us*' is 'nemo **nostrum**' (partitive), but 'our mind is the best part of *us*, i.e. of *our nature*,' is '**nostri** melior pars animus est.' Roughly speaking, we may say:

**Rule**—'**Nostrum**' and '**vestrum**' are used partitively; '**nostri**' and '**vestri**' in other cases.

That this rule is not strictly true is seen from the fact that, when **omnium** precedes the Genitive of **nos** or **vos**, it is necessary (not merely allowable) to have **nostrum** or **vestrum**, even used Possessively. '*Patria est communis omnium nostrum*' parens.' The reason is that the Plural **omnium** brings into prominence the *multitudinous* or *distributive* side of **nos**.

No satisfactory reason has been given, as yet, of the following:

**Rule**—'**Nullius**' and '**nullo**' are used instead of '**neminis**' and '**nemine**.'

II. **English Tenses** are superior to Latin in their number. There is nothing in Latin to distinguish between *I catch* and *I am catching*; between *I caught*, *I have caught*, and *I have been catching*. Sometimes '*I am catching*' may be rendered '*In eo sum ut capiam*' or '*jam capio*.' '*I have caught ten fish*' may be sometimes rendered '*decem pisces captos habeo*,' '*I have been for two days catching fish*,' '*biduum jam pisces capto*.' In the following respect, the English is sometimes ambiguous:—

\* Do not suppose that **nostrum** can be Genitive dependent on **omnium**.



*The catcher is* CAUGHT

**Captus est** captor

*You are* LOVED, *I am*  
HATED

Tu quidem **amaris**, mihi  
autem **invidetur**; *or,*  
*much better (see 4),* Te  
quidem omnes **amant**,  
me autem **oderunt**

**Rule**—The ambiguous English Present Passive form, *e.g.* 'is built,' must be rendered according to the sense by the Latin Present or Perfect.

Note the following difference of idiom :

WHILE *this* WAS GOING ON  
*the enemy fled*

**Dum** hæc **geruntur** hostes  
terga dederunt

**Rule**—The English Incomplete Past (Imperfect) after *while* is graphically rendered in Latin by the Present after 'dum.'

Note also :

*I did not let him go* TILL he  
HAD PROMISED *to re-*  
*frain from it for the*  
*future*

Adolescentem non **ante** di-  
misi **quam** **promisit** se  
ab his in posterum tem-  
peraturum esse

AFTER *the fate of the war*  
HAD BEEN DECIDED, *he*  
*used often to live at Rome*

Postquam victoria consti-  
tuta **est**, Romæ erat  
frequens

**Rule**—The English Complete Past (Pluperfect) when following the Conjunctions 'Till,' 'Before,' and 'After,' is often rendered by the Latin Perfect.

When a long interval is expressed or implied, **postquam** is sometimes followed by the Pluperfect. If **quem** is used, see Paragraph 66.

*quædam*



In saying *if*, or *when* 'he comes,' instead of 'shall come,' we speak idiomatically but incorrectly.

The Latin is more correct than the English idiom. *If*, till recent times, was followed by the Subjunctive inflection in English, but this has died out.

<i>He will do it if he</i>	IS ABLE	Faciet, si poterit
<i>I will set out when day</i>	BREAKS	Quum illucescet, proficiscar

In dependent sentences there are other important differences in the use of Tenses : see Paragraph 64.

**Rule**—The English Present Tense after 'When,' 'If,' 'As long as,' 'Unless,' is often to be rendered by the Latin Future.

**12. The Auxiliary Verbs in English** require care in rendering them into Latin.

For example, *would* is the past of *will* or *wish* : and 'he *would* do it, in spite of me,' means 'he *wished*' (Indicative). But 'he *would* do it, if you asked him,' means 'he *would wish*' (Subjunctive). So 'he *could*' may mean 'he *was* able,' or 'he *would be* able.' Note the following :—

<i>He MAY (possibly) come</i>	Fieri potest ut veniat
<i>You MAY come (if you like)</i>	Licet tibi venire
<i>He MIGHT help me if he WOULD</i>	Potest mihi subvenire, modo si vellet
<i>He MIGHT have helped me, but he WOULD not</i>	Potuit, sed noluit, mihi subvenire
<i>He MIGHT return at any moment</i>	Fieri potest ut quamvis subito redeat
<i>I WOULD pardon you if you WOULD help yourself (which you will not do)*</i>	Si modo tibi ipse subvenires ego tibi, ignoscerem

\* For rules about the Tenses of the Subjunctive, see Paragraph 69.



<i>After breakfast he WOULD</i> (USED TO) <i>take a walk</i>	Pransus ambulabat
(I) WOULD <i>that you knew!</i>	Vellem } scires! Utinam }
<i>You SHOULD not do this</i>	Non debes hoc facere
SHOULD <i>you do this you</i> <i>would commit a fault</i> (which I am sure you <i>will not do</i> )*	Tu, si hoc faceres, culpam admitteres
I SHOULD (be inclined to) <i>think, say, &amp;c.</i>	Dixerim, crediderim, &c.
He MUST <sup>see</sup> <del>see</del> <i>me (nothing</i> <i>shall prevent it)</i>	Nihil obstat quominus (or efficiam ut) me audiat
He MUST <i>have seen me</i>	Non potuit me non videre
I MUST <i>have perished, if you</i> <i>had not helped me</i>	Perieram,† nisi tu mihi sub- venisses
<i>You MUST come by way of</i> <i>Rome (for there is no</i> <i>other way)</i>	Necesse est per Romam venias
I MUST <i>obey my father</i>	Oportet me patri parere
I MUST <i>confess I was mis-</i> <i>taken</i>	Fatendum est me erravisse
<i>You MUST know I'm at</i> <i>Rome</i>	Scito me Romæ esse
<i>You MUST not fancy you</i> <i>are envied</i>	Noli putare tibi invideri
LET him re- { <i>I beseech you</i> <i>turn</i> { <i>if he likes</i>	Permitte homini redire Redeat, si velit

Rule—The Auxiliary Verbs in English being used in the Subjunctive as well as in the Indicative without change of inflection,

\* For rules about the Tenses of the Subjunctive, see Paragraph 69.

† Perieram = I had (assuredly) died; perissem is more regular and common.



and having, sometimes, their original, as well as their auxiliary force, are full of ambiguities.

*I OUGHT (OWED) to* { HAVE *Debui* } hæc facere  
*I COULD (WAS ABLE) to* { DONE *this Potui* }

**Rule**—After ‘I ought,’ ‘I could,’ we use the Complete Present Infinitive to denote that the action is not fulfilled. The Latins use the Present Infinitive.

The English *do* is now used in prohibitions in order to surround the Negative as it were and annex it to the Verb, e.g. ‘Do not kill him.’ The negative is here connected with the Verb more closely than in the older English ‘kill him *not*.’ In expressing a prohibition the Latins seem to have thought more of politeness than of directness. They did not like to say ‘do not kill,’ nor even as a rule ‘you will not kill,’ but ‘take care that you may be found hereafter not to have killed.’ ‘Ne *interfeceris*.’

**Rule**—In Latin prose a Prohibition is expressed by ‘ne’ with the Second Future, or by ‘noli’ with the Infinitive, or ‘cave ne’ with the Present Subjunctive.

**Ne** with the Present Subjunctive is found in *poetry*, to signify prohibition

13. **The English Object** was once represented by a Dative, as well as an Accusative, Inflection. In ‘give *him* the book,’ *him* is the Old English Dative. It would be a mistake to say that *to* is omitted before *him*. This Inflection is now lost in Nouns ; but after some Verbs its place is still occasionally supplied by the Preposition *to*, e.g. ‘I trust (*to*) the man.’

A great many Verbs, that could not have Prepositions thus inserted in English, nevertheless to a Latin ear conveyed the notion of *relation to*, rather than *immediate action on*, the Object. Thus :



*I* ENVY (LOOK ASKANCE *Invideo tibi*  
ON) *you*

*He is LIKE (UNTO) his father* *Puer patri similis est*

**Rule**—Verbs of trusting, pleasing, helping, hurting, yielding to, suiting, resisting, favouring, envying, being angry with, take the Dative.

**Rule**—Adjectives similar in meaning to the above, and also Adjectives expressing likeness or unlikeness, and proximity, also take the Dative.

Instances are given in Grammars and in the examples at the end of the book. Some words signifying nearly the same thing take different cases owing to a slight difference of original meaning. Thus *medeor* meant *I am a remedy to*, and therefore takes a Dative; *sano* means *I make healthy*, and therefore takes an Accusative. So *noceo* takes a Dative, *lædo* an Accusative; *impero* *I give orders to*, a Dative, and *jubeo* *I order*, an Accusative followed by an Infinitive.

**Rule**—Verbs signifying ‘I abound in,’ ‘I am in need of,’ ‘I cease, or retire, from,’ mostly take the Ablative.

*Examples*: *egeo*, *careo*, *abundo*, *vaco*, *desisto*, *cedo*. *Indigeo* mostly takes the Genitive. See Paragraphs 30, 31.

**13a. Old English Impersonal and Reflexive Verbs.** Several English Verbs denoting feelings that, in old times, seemed to come inexplicably upon a man from without, e.g. *pity*, *repent*, were once used impersonally, e.g. ‘it *pitied* them,’ ‘it *repented* him.’ In the same way:—

**Rule**—Several Latin Verbs denoting feelings of the mind are used impersonally and govern the Genitive of the Object of the feeling, e.g. ‘*I repent (it repents me) of my anger*,’ ‘*Pœnitet me iracundiæ meæ*.’ These verbs are *pudet*, *pœnitet*, *piget*, *miseret*, *tædet*.



Note the following :—

*It is my interest that Balbus,  
it is the interest of Tul-  
lius that you, should win  
the case*

**Mea** interest Balbum, **Tul-**  
**lii** interest te **judicio**  
**vincere**

**Rule**—‘**Mea,**’ ‘**tua,**’ ‘**sua,**’ ‘**nostra,**’ ‘**ves-**  
**tra,**’ are used in the Feminine Ablative,\*  
sometimes after ‘interest,’ and almost al-  
ways after ‘refert,’ to denote the person to  
whom a matter is of importance. ‘Interest’  
takes the Genitive of names.

Some Verbs denoting feelings were *once* reflexive in  
English, e.g. ‘he bethought him of.’ So in Latin **misereror,**  
*I pity (me of)*; **obliviscor,** *I forget (me of)*; **reminiscor,**  
*I bethink (me of),* take a Genitive of the object.

*He pities us*

**Miseretur nostri**

**Recorder,** *I bear in mind,* always, and **memini** sometimes (when  
meaning *I keep in memory* and not *I think of*), takes the Accusative.

Several other Transitive English Verbs, *I enjoy (enjoy  
myself with), discharge (busy myself with), eat (feed  
myself with), I master (make myself powerful with),* are  
represented in Latin by Deponent Verbs governing the  
Ablative.

**Rule**—‘**Fungor,**’ ‘**fruor,**’ ‘**utor,**’ ‘**vescor,**’  
‘**pascor,**’ ‘**potior,**’ † take the Ablative.

**14. The Indirect Object** in English is preceded, after  
all but a very few Verbs, by a Preposition. *Give, ask, tell,  
teach, shew,* &c. are exceptions, e.g. ‘give (to) ‡ me the  
book.’ In Latin (where the cases do much of the work of

\* ‘The origin of this singular construction is unknown. Perhaps the  
Pronominal Adjective has a kind of Adverbial signification, *in my direction*  
(*in relation to me*).’—MADVIG.

† **Potior,** like **potens,** sometimes takes the Genitive.

‡ See Paragraph 13, page 10.



the English Prepositions) the indirect Object is denoted by its case.

*He was keeping his father  
in ignorance of what he  
had done*      **Patrem facinus celabat**

**Rule—‘Doceo,’ ‘celo,’ ‘rogo,’ ‘interrogo,’ and ‘oro,’ are followed by the Accusative of the person, as the Direct Object, and also by the Accusative of the thing taught, concealed, &c. as the Indirect Object.**

N.B.—Neuter Pronouns and Adjectives approximate to Adverbs, and are therefore used more freely than Masculine Pronouns and Adjectives. Note :

*I advise you to do this*      **Hoc te moneo**

**Rule—‘Moneo,’ ‘admoneo,’ and ‘hortor,’ take an Accusative of the Person and an Accusative of the thing, if the latter is a Neuter Pronoun.**

In Elizabethan English, *banish* was used with an Indirect Object governed by an implied Preposition, ‘I *banish* you (from) the realm.’ Much more naturally could the Latins use the Indirect Object in the Accusative after the expressed Preposition in **transduco**, ‘*milites Rhenum transduco*.’

**15. Verbs implying motion.** The case of the Indirect Object in Latin will be further considered under the head of Prepositions. But a few general rules may be laid down about Latin Verbs containing *Prepositions and conveying a notion of motion to, or motion from*. Such Verbs, e.g. **detraho**, can be used metaphorically or literally. If we say ‘*princeps detrahit milites*’ we do not mean that the emperor literally himself draws away the soldiers ; but in ‘*detrahit anulum*’ the Verb is literally used. *Literal motion must be more emphatically expressed.*



*Princeps detrahit*                      { milites imperatori  
   { anulum de digito suo

**Rule**—Verbs containing Prepositions, and conveying a notion of motion to or from, take the Dative of the Indirect Object when not literally used.

N.B.—If literally used, they require *the Preposition to be repeated for emphasis*, as above, *detrahit de*.\*

*Examples* :—*Afferre*, *admove*re, *auferre*, *circumdare*, *circumjicere*, *detrah*ere, *deripere*, *eripere*, *extorquere*, *imponere*, *imprimere*, *incurrere*, *inesse*, *inferre*, *injicere*, *obicere*, *offerre*, *opponere*, *præficere*, *subjicere*, *subjungere*, *supponere*, *subtrahere*.

**Rule**—Verbs signifying ‘preferring’ and the contrary take the Dative of the Indirect Object, or repeat the Preposition before the Indirect Object.

*Examples* :—*Anteferre*, *anteponere*, *præferre*, *præponere*, *posthabere*, *postponere*.

16. **The Object after Verbs of Motion.** The Object after a Verb of *motion* to in English sometimes dispenses with a Preposition. ‘He went *home*,’ ‘I’m going (Early English *on*, then *a’* or *a-*) *fishing*.’ Where the Preposition is not quite dispensed with, the tendency is sometimes seen, as in ‘He rides *a-field*.’ All Nouns that are often repeated after the same Preposition in English have a tendency to become Adverbs. Thus we say ‘*a-bed*,’ but not ‘*a-chair*’; ‘*a-foot*,’ but not (now) ‘*a-knee*’; ‘*a-sleep*,’ but not ‘*a-slumber*.’ Now the Romans thought more of towns, and less of countries, than we do. Farmers used at one time to live in the towns and go out to their work. So as they were *continually going into and out of their*

\* The Dative in ‘*Cæsari ad pedes se projecit*’ is perhaps partly Possessive, partly Dative of the Indirect Object.



*homes, their fields, and their towns, but not so often into and out of countries,* they omitted Prepositions before towns but retained them before countries. Small islands are naturally regarded as mere towns.

Rule—After a verb of ‘motion to,’ the names of towns and small islands are used in the Accusative without Prepositions, as also are ‘domum,’ ‘humum,’ and ‘rus.’

*Are you going* A-FIELD to- Visne **rus** hodie ire?  
*day?*

Rule—After a verb of ‘motion from,’ the names of towns and small islands are used in the Ablative without Prepositions. So are ‘domo,’ ‘rure,’ ‘humo.’

*We shall set out* FROM **Carthagine** proficiscemur  
*Carthage*

Rule—After a verb of ‘rest in,’ the names of towns and small islands, if singular, are in a locative case ending in -æ (which was once -ai) or -i; if plural, in the Ablative: Romæ, Corinthi, Carthagini (sometimes written Carthagine) Athenis.

The same rule holds for **domi, ruri, humi.**

The fact that **domi** and **Corinthi** are not real Genitives, explains some seeming anomalies.

You may write ‘**domi mese,**’ which is one notion, and ‘**domi Ciceronis;**’ but not **domi** with an ordinary Adjective; ‘in an excellent home’ is ‘**in domo optima.**’

**Urbs** and **oppidum**, when in apposition to names in the locative case of the Genitive form, are placed in the Ablative, and generally (not always) preceded by **in.** ‘*He lived in the once populous city of Antioch.*’ ‘**Antiochiæ, (in) celebri quondam urbe** vitam agebat.’

17. ‘**Is**’ used relatively. The word ‘*is,*’ in English, sometimes means ‘is relatively.’ Thus, in ‘the child *is*



a consolation to me,' the statement is not made absolutely, but relatively to the speaker. The Latins distinguish between '*is*' in 'the child *is* (in the place of) a consolation' and 'the child *is* (actually and absolutely) a boy.' In the former case they use a Dative (Representative Dative or Dative of Design) after *est*. '*Puer est mihi solacio*,' 'Do hoc tibi *muneri*.'\*

The same construction is found after one or two Latin words of *giving* and *esteeming*.

**Rule**—Sum, do, duco (I esteem), tribuo, take a double Dative.

**18. The Attribute.** The unfortunate absence of our articles *the* and *a* compels the Latins to resort to all sorts of substitutes in the use of Adjectives. Thus they cannot translate '*the* foolish Tull'a' by '*Tullia stulta*,' for that might, and indeed would mean '*Tullia* is foolish,' or '*foolish Tullia*' where foolish would be a kind of name like our '*Simple Susan*,' or like the Latin '*Africanus Minor*,' '*Pompeius Magnus*.' Consequently they have to find some equivalent for the defining Article. They define, by mentioning *first* the individual, and *secondly* the class in conjunction with the attribute, e.g. '*Tullia, mulier stultissima*.' So, '*Tiberis flumen*.'

**Rule**—The Adjective (after '*the*') qualifying the name of an individual in English, qualifies the name of the class in Latin.

THE TIMID <i>dove</i>	Columba, <b>animal timidissimum</b>
THE BRAVE <i>officer</i>	Centurio } <b>vir fortissimus</b> Legatus }

**19. The English use of two Adjectives.** In English we often use two or more Adjectives, unconnected by Conjunctions, as epithets to a Noun, e.g. '*a good, brave*

\* Compare 'I have a king here to my flatterer.'—*Richard II.*



man.' In Latin, owing partly to the absence of Articles, and partly perhaps to the allowable omission of **est**, '**vir bonus fortis**' is inadmissible.\* It might mean 'a good man is brave.' The Latins therefore insert a Conjunction, '**vir bonus fortisque**.' In the same way the Latins do not insert ordinary Adjectives between **hic**, and the Noun qualified by **hic**. If any Adjective is inserted, it is generally **tot** or **tantus**, or some Adjective modified by **tam**. Perhaps the reason is that these Adjectives, being of a demonstrative nature, coalesce more easily with **hic**.

*Do not desert me in THIS*      Ne me in **hac tanta** (or **tam**  
*SAD calamity*                  **tristi**) calamitate dese-  
rueris

**Rule—Two or more Adjectives, whether pronominal or otherwise, are not attached to the same Noun without 'et' or 'que.'**

N.B.—An Adjective is often used before, not after, *ille*.  
'*Magnus ille vir.*'

20. **'The' defining a phrase.** When a Noun is preceded by '*the*' or '*a*' and followed by a Prepositional phrase, the English must not be rendered literally in Latin. '*Homines in navi clamabant*' could not convey the meaning '*the men in the ship* shouted,' but might mean '*men, or the men, shouted in the ship.*' We must supply the Relative. But '*homines qui erant in navi*' might mean '*men that were in.*' It will therefore be better to put some Relative word *first*, and to say '*as many men as were in the ship* shouted,' i.e. '*Quot, or qui erant in navi,*' or '*Quidquid hominum erat in navi.*'

Very often the ambiguity can be removed by the insertion of a Participle or Adjective. Thus, 'prælium ad Cannas multa millia hominum absumpsit,' might mean 'the battle destroyed many thousands of human beings in

\* Where an Adjective and Noun form one notion, e.g. **navis oneraria**, another Adjective, e.g. **maxima**, may be added.



the neighbourhood of Cannæ,' but in 'prælium ad Cannas pugnatum' the 'ad Cannas' is shown to be connected with **pugnatum**, by coming between the Participle and the Noun qualified by the Participle.\*

Another way of removing the ambiguity is by changing the Prepositional phrase into an Adjective, **prælium Cannense**.

**Rule**—Prepositional phrases, where a Relative is implied, require either the expression of the Relative in Latin, or the insertion of an Adjective or Participle, or else the inclusion of the Prepositional phrase between a Substantive and Adjective; e.g. 'Qui erant in navi,' 'Prælium Cannense,' 'meum erga te studium.'

There is an exception to this rule in the case of *of*. Where *of* is used for the Possessive Inflection 's, it is rendered by the Latin Genitive. See also Paragraph 23 for other exceptions.

21. Other uses of 'the' that require notice (73) are:—

<i>I am not</i> <b>THE</b> <i>man to do thus</i>	Non <b>is</b> sum qui hoc faciam
<i>He was</i> <b>THE</b> <i>first to rise</i>	Ille <b>primus</b> surrexit
<b>THE</b> † <i>sooner, THE</i> <i>better</i>	Quo citius, <b>eo</b> melius

*The* when meaning *the great* requires care, e.g. 'I perceived *the* kindness with which I was welcomed by Tullius.' If you translate this 'Intellexi benevolentiam, quacum me Tullius excepit,' the meaning is, 'I perceived kindness, with which,' &c. But the object of *perceived* is, not really *kindness*, but the *whole of the phrase defined by 'the.'* This can only be expressed in Latin by using a dependent interrogative form that shall shew that the

\* Such expressions as **prælium ad Cannas, epistola ad Balbum (data)**, though they sometimes occur, are to be avoided.

† In Early English *the* was used as the Ablative of the Demonstrative and of the Relative, **quo . . . eo**. See *Shakespearean Grammar*, Par. 94.



object of *intellexi* is, not *benevolentiam*, but '*quanta me benevolentia Tullius exciperet.*' See Paragraph 53.

22. '*A*,' '*no*,' '*every*.' *A* is generally unexpressed: but, if it means '*a certain*' as in '*a man once said to me*,' it is sometimes translated by *quidam*.

Carefully distinguish between, on the one hand, *a* referring to a class—'*a high tree, arbor (-es) alta (-e)*,' is more exposed to lightning than *a low one*'—and, on the other hand, *a* when referring to an individual of that class: '*a tall tree (alta quaedam arbor) stood in my garden.*' Often *a* approximates to *a kind of*, e.g. '*a curious torpor*,' '*mira quaedam inertia.*'

*Nemo* when applied to persons, e.g. '*no poet*,' must be rendered by *nemo* (*ne homo*) (not by *nullus*), e.g. '*nemo poeta*,' i.e. '*no man, provided that he is a poet.*'

*Every* must not be rendered by *omnis* (which generally means *all*) but by *omnes*, or, with Superlatives, by *quisque*. The Superlative, being regarded as a Noun and emphatic, comes first, '*doctissimus quisque.*'

23. **English Present Participles** are freely used as Adjectives. We speak of '*a degrading, humiliating, perplexing, pleasing, amusing, annoying state of things.*' The preceding *a* or *the* enables us thus easily to convert Participles into Adjectives. The Latins, not having the Articles, have not the same converting facility.

**Rule—Present Participles must not be used as Adjectives in Latin unless the use is established by authority, as '*sapiens.*'**

Adjectives must be used instead, e.g. *turpis* for *degrading*: or the sentence may be turned so as to use a Verb.

24. **Adverbs and Adverbial phrases in English** are very often compounded with Prepositions, e.g. *a-foot*.



*a-main, at home, in haste, with anger, by right, of course.* In such phrases, *with* is the most common Preposition, and it is therefore useful to remember the following :—

**Rule—‘With’ must not be translated by the simple Ablative unless it denotes instrumentality.**

*E.g.* ‘He struck me *with* a stick,’ **Baculo** me percussit : ‘but He answered *with* impetuosity,’ **Vehementer** respondit ; or ‘**Cum vehementia** respondit.’

N.B.—If an Adjective comes between *with* and its Substantive, *e.g.* ‘with great impetuosity,’ the Ablative may be used : **summa** vehementia.’ The reason for this curious exception is perhaps that when a Substantive is qualified by an Adjective, the Ablative may be regarded as Ablative Absolute, *e.g.* ‘his impetuosity being great.’

**Rule—‘In,’ when used metaphorically in English, must not be rendered by ‘in’ in Latin.**

*E.g.* *in time* meaning *at last*, is **tandem**, or, meaning *punctuality*, is **tempori** ; *in haste* is **celeriter**, or **summa celeritate** (but not **celeritate**). *In my opinion* is **me** **judice**.

**In**, meaning *in the case of*, is sometimes found in Latin used metaphorically : **in Themistocle**, *in the case of Themistocles*.

The following Ablatives are regarded as Adverbs and do not require Adjectives. *In due course*, recte atque **ordine** ; *methodically*, **via** et **ratione** ; *in word*, **verbo** ; *in appearance*, **specie** ; *in reality*, **re**, or **re ipsa** ; *rightly*, **jure** ; *not unnaturally*, neque **injuria** ; *with force*, **vi** ; *with craft*, **dolo**. There are other exceptions that should not be used by beginners.

**25. Adverbs.** The following Adverbs require care. *Now* sometimes means *at the present moment* : in that case it is in Latin **nunc**. Sometimes it means *by this time*, or *already* : in that case it is **jam**.



*I have been waiting for*      Jam triduum expecto  
NOW three days

*Can you see me NOW?*      Num nunc me videre potes?

**Rule**—‘Nunc’ applies to the Present simply; ‘jam’ to the Present considered with reference to the Past or Future, *i.e.* after past waiting, *by this time*, or, before it was expected, *already*.

*Only* sometimes expresses something less than was expected: ‘he *only* spoke; he did nothing.’ In these cases use **tantum**. Where *only* means *by himself, by itself*, use **solum**.\* ‘Not *only*’ is almost always ‘non **solum**,’ or ‘non **modo**.’ In ‘if *only*,’ ‘provided *only*,’ the Latins use **modo**. Sometimes *only* is to be expressed by **nihil aliud quam**. ‘In his old age, instead of riding he *only* walked,’ ‘Senex, omitta equitatione, **nihil aliud quam** deambulabat.’

*More*, when used with verbs and meaning *to a greater extent*, is **plus**; when used with Adjectives, and also when meaning *rather*, it is **magis**.

*I love him MORE than his brother*      Amo illum **plus** quam fratrem ejus

*He is MORE dutiful to his father than you are*      Ille **magis** est quam tu erga patrem pius †

*I hope MORE (RATHER) than fear*      **Magis** spero quam timeo

With numbers, use **supra** as Preposition or **amplius**. See Paragraph 41, ‘Above.’

Note the curious construction :

*He was MORE foolhardy than bold*      **Audacior** erat quam **fortior**

\* In this case, *alone* is preferable to *only*.

† Adjectives ending in **-eus, -ius**, and others that do not take the Comparative in **-ior**, take **magis** instead of the termination.



Once is (1) *forte*, *once upon a time*; (2) *semel*, *once for all*; (3) *quondam* or *olim*, *formerly*.

26. **The Prepositions in English** do the work, not only of the Latin Prepositions, but also of many of the Latin cases, and (as will be seen hereafter) of many of the Latin Conjunctions. Consequently, in translating them into Latin, they require especial care. Distinguish always between the original *local* meaning of a Preposition and its subsequent *metaphorical* meaning. Thus *of* or *off* originally meant *motion from*: in Early English we find 'the leaves fall *of* (*off*) the tree.' Later, the purely *local* meaning of *motion from* was used to express an action that proceeded *from* the agent, 'we were received *of*\* (*by*) the most pious Edward.' Lastly, coming to mean connection of any kind, *of* was used of anything, not proceeding from, but *belonging to*, anyone, e.g. 'the misfortunes *of* this worthy man.'

It is evident that the same notion, e.g. *agency* or *price*, may be represented by a different Preposition according as the notion is regarded. Thus, an action may be regarded as coming *out of* the agent; in that case we may use *of*, as in Elizabethan English. But it may also be regarded as *near*, i.e. *by* (*by* originally meant *near*), the agent. So *price* may be represented by *at*, denoting neighbourhood and hence equivalence, or *for* denoting (1) *standing before*, or *in the place of*, and hence (2) equivalence; or in certain context you may say 'I bought it *with* my last shilling,' treating it as an ordinary action performed *with*, i.e. *near*, the instrument.

The differences in Prepositions are so slight that they vary with the slightest variety of context; and some Prepositions that were in fashion during one period pass out of fashion in another. Thus we cannot now say as Shakespeare did, 'I live *with* bread,' 'he died *with* tickling,' but *with* after 'disagree' is not yet entirely supplanted by *from*.

This being the case, before going through all the idioms

\* *Macbeth*, iii. 6. 27.



connected with the several Prepositions, we should go at once to the *notions* represented by the Prepositions, and consider how those *notions* are to be represented. In a language like the Latin, abounding in cases, the Prepositions have not been so much used as in English, and have consequently *not so often assumed metaphorical meanings*. They are mostly used locally; the metaphorical English Prepositions are mostly represented by the Latin cases.

27. **Extension.** *For* means sometimes as an equivalent *for* (one thing standing in the front of, i.e. *in the stead of*, another): e.g. 'Pro tantis tuis meritis, quid tibi dabo?' sometimes *on account of*, *ob* or *propter*; sometimes, from its meaning of *equivalence*, it is used almost redundantly to mean *as much as* before time and space, e.g. 'he walked *for* five miles,' 'he waited *for* ten minutes.' The Latins do not use (nor do the English always) a redundant Preposition here, but put the noun in the Accusative as a kind of Object after the Verb, e.g. 'Tridui iter processimus,' 'Decem jam dies hic moramur.' The *for* is omitted with the Adjectives *long*, *broad*, *deep*, *high*, 'Hasta sex pedes longa,' 'Fossa decem pedes alta.'

**Rule**—Extension of time and space is expressed by the Accusative.

*For*, before time, when followed by a negative—e.g. 'For many years he never came to Rome'—has a different construction in Latin. The notion of *extension* to their minds seemed lost, as there was *no action going on during the time*; and the meaning seemed to be '*within* many years.' The Latins therefore used (see 28) the Ablative: 'Multis annis Romam non venit.' Often *his* is added: 'Nemo his viginti annis talia ausus est.'

28. **Point of time.** *At*, *in*, *by* (all denoting neighbourhood) are used in English to denote the time when a thing is done. In Latin the Ablative (which expresses a *circumstance* \*) is naturally used to denote this.

\* "The Ablative denotes in general that a thing belongs to the predicate, as serving to complete and define it more accurately (so that it stands with the thing predicated in the relation of an *appurtenance* or *circumstance*)."—MADVIG'S *Latin Grammar*.



'**Tertio anno** urbs capta est,' 'Saturni stella **triginta fere annis** cursum suum conficit.'

**Rule**—The Ablative denotes the time at which or within which anything is completed.

*At*, of place, must be expressed by **ad** or **in**, not by the Ablative by itself; '**ad** hunc locum,' 'hoc **in** loco;' not 'hoc loco.'

**Hicme,estate, die, nocte, luce**, are also used for the season within which anything is done—'*in* winter,' 'by day,' &c.

29. **Price** is expressed in English indefinitely by *at*, definitely by *for* or (rarely) by *with*. The English *at* (perhaps representing contiguity) is expressed by the Latin Genitive, perhaps the Genitive of quality.\* The Latins do not use **pro** to denote price. *For* and *with* (instrumental) are represented by the Latin Ablative (denoting a circumstance, see Paragraph 28, Note). It would seem that price when *indefinite* (as it is when you ask how much a man will offer) is regarded by the Latins as a quality, and expressed by the Genitive; when *definite*, it is regarded as an instrument and expressed by the Ablative. '*At* what price did you buy the rice?' 'Oh, *for* a small sum.' '**Quanti** oryza empta est?' '**Parvo**.'

**Rule**—The price is expressed by the Ablative.

**Rule**—**Tanti, quanti, pluris, minoris** (but **magno, parvo, plurimo, &c.**) are used after verbs of *selling* and *buying*.

**Rule**—**Magni, pluris, plurimi, parvi, minoris, minimi, tanti, quanti, and nihili** are used after verbs of *estimation*, and after **est** signifying *it is worth*.

This seems to be a kind of Genitive of quality. The same construction, after **non aestimo, facio, &c.** is used with **assis, flocci, &c.** '**Non te flocci** facio,' 'I don't value you at a straw.'

\* Madvig says, "This Genitive is nearly allied to the Descriptive Genitive."



30. **Fulness**, in English, is generally expressed by Verbs and Adjectives followed by *of* or *with*. *Of* denotes that the *fulness* arises *out of* something; *with*, that the fulness is connected *with* something. *Of* is represented by the Latin Genitive, which in the best authors follows **plenus**. *With* (or *in*, e.g. 'abounds *in*') is represented by the Latin Ablative, which naturally follows Verbs, e.g. **compleo** and **impleo**, to express the *instrument* by which the state of fulness denoted by the Verb is brought about.

**Rule—Adjectives, as well as Verbs, expressing fulness are followed by the Genitive or Ablative.**

See Paragraph 13.

31. **Emptiness** is generally expressed in English by *of* or *from*, 'void *of*,' 'free *from*.' *Of* denotes *motion of* (*off*) and then *connection*, 'as regards'; *from* denotes more distinctly *motion from*. Hence, in Latin, the Genitive is used where *connection*, *motion in search of*, *need of*, is denoted; and the Ablative (which represents an external circumstance\*) is used where *motion* or *absence from* is denoted. Thus 'I have need *of* money' is 'Egeo **pecuniæ**,' but 'I am destitute *of*, i.e. without money,' is 'Careo **pecunia**.'

**Rule—Adjectives and Verbs denoting emptiness are followed by the Genitive or Ablative.**

(1) **Inops, pauper, egenus, indigus, and parcus** take the Genitive. (2) **Inanis, nudus, orbis, vacuus, liber, immunis, purus** (*clean from*), **extorris** and **alienus** (which last is generally followed by **ab**), take the Ablative; so also do the verbs **spolio, abstinco, libero, solvo, levo, exonero, arceo, prohibeo**, take the Ablative of the thing.

32. **English Prepositions following Adjectives** may often be rendered by the Latin Ablative. The reason for

\* See Paragraph 28, Note.



this is, that many Adjectives, having the force of Participles and describing a state, naturally take the Ablative to denote the *instrument* producing the state. Thus 'relying *on* your help' is '*fretus* (supported by) *tuo auxilio*'; 'heavy *with* gold,' '*onustus* (laden with) *auro*.' So with *præditus* and *contentus*. In the following rule the Adjectives have not the force of Participles; the Ablative rather expresses a circumstance, '*dignus mercede*,' 'worthy *in point of* pay.'

**Rule—'Dignus' and 'indignus' take the Ablative.**

*Of* in 'born *of* obscure parents' has its radical meaning *off* or *from*. It is therefore naturally represented by the Ablative in Latin.

**Rule—'Natus,' 'satus,' 'ortus,' 'genitus,' 'editus,' take the Ablative.**

33. **A Preposition between two Nouns** in English often denotes that the second is the object of an action implied by the first, *e.g.* (1) 'hunger *for* gold,' (2) 'experience *in* warfare,' (3) 'incitement *to* danger,' (4) 'rules *about* life,' (5) 'exemption *from* warfare.' In a great number of these cases, the English Preposition might be replaced by *as regards*. Now this *as regards* is one of the radical meanings not only of the English *of*, but also of the Latin Genitive. Consequently this Objective relation, *as regards*, is expressed in Latin by the Genitive, *e.g.* (1) '*Auri* fames,' (2) '*Rei militaris* peritia,' (3) '*Periculi* incitamentum,' (4) '*Vitæ* præcepta,' (5) '*Militiæ* vacatio.'

This is called the Objective Genitive.

**Rule—A Preposition (often 'of' or 'for') between two Nouns, if it denotes that the**



second is the Object of the first, is often expressed by the Latin Genitive.

The Genitive is hence sometimes ambiguous: e.g. 'Injuriae **Aeduorum**' may mean 'injuries done *by*, or done *to*, the Aedui.'

34. 'Of' after a Participial Adjective, formed from a Transitive Verb, is found, though not often, in English, e.g. 'I *spare* my purse,' 'he is *sparing of* his purse.' The fact is, *sparing* is here a kind of noun, and the construction is the same as\* in 'he is a niggard *of* his money.' This *of*, meaning *as regards*, is rendered in Latin by the Genitive, and such Participial Adjectives often occur in Latin where there are no corresponding Participial Adjectives in English.

Rule—(1) Latin Active Present Participles from Transitive Verbs, when used as Adjectives, and (2) Adjectives in -ax, from Transitive Verbs, take the Genitive, e.g. 'Laborum patiens.'

So *amans*, *capax*, *edax*, *tenax*, *prudens*, *insolens*, *potens*,† *impotens*.

35. 'Of' and 'in' after several other Adjectives in English are used in the sense of 'as regards.' These Adjectives suggest an object: e.g. 'he is greedy' suggests the question 'he is greedy as regards what?' Such Adjectives mostly express *desire*, *experience* or *inexperience*, *knowledge* or *ignorance*, *participation*, *guilt*, *innocence*,

\* Unless it is a result of the genuine Old English (still preserved in the slang of London and perhaps of other places), 'he is a-sparing (in or on sparing) *of* his purse.' Compare 'the shepherd blowing *of* his nails,' 3 *Henry VI.* ii. 3.—*Shakespearian Grammar*, Paragraph 178.

† Many Genitives after Adjectives may be explained by saying that the Adjective implies a Verb and Noun, which Noun naturally governs the Genitive. Thus *potens* means *having power of*. Compare

"The sovereign *power* you have *of* us."—*Hamlet*, ii. 2. 27.

So, in Greek, 'λόπης ἀμύρος ἐστὶ' means 'οὐκ ἔχει μύραν λόπης.'



*e.g.* 'inexperienced *in* treachery,' 'greedy *of* praise.' These Prepositions are rendered by the Latin Genitive, which naturally expresses the connection implied in *as regards*.

**Rule**—An English Preposition between an Adjective and a Noun, when denoting that the Noun is the object of the Adjective, is often rendered by the Latin Genitive, *e.g.* 'Avidus laudis,' 'Perfidiae imperitus.'

So, *avarus, cupidus, conscius, inscius, nescius, rudis, gnarus, ignarus, peritus, memor, immemor, particeps, expers* (also Abl.), *reus, insons*.

36. **Of** after the Verbs *accuse, acquit*, but not after *condemn*, is used in English in the sense of *as regards, about*. In Latin the Genitive, which answers to this use of *of*, is more common. But as these verbs are also used with the Instrumental Ablative *crimine* followed by the Genitive of the charge, it is possible that the Genitive depends on *crimine* understood.

**Rule**—'*Accuso, incuso, insimulo, arguo, convinco, damno, condemno, absolvo*,' take the Genitive of the charge.

37. '**Of**' preceding a Noun denoting quality. *Of* meaning *out of* is naturally placed before the material (*out*) of which anything is made, and hence before the *qualities that go to make up anything*. This use of *of* is rendered, when referring to literal construction, by an Adjective, *e.g. marmoreus*, or by *de* or *e*, *e.g. 'factum de* or *e marmore;'* but, when metaphorical, by the Latin Genitive of Quality, *e.g. 'he is a man of honour, 'summæ est integritatis, 'it is a matter of great difficulty, 'res est multi laboris.'* The Ablative (denoting a circum-



stance) can also be used in this sense: 'vir est **summa** integritate.'

N.B.—You must (I\* do not at present know why) combine an Adjective with the Noun that is in the Genitive or Ablative—'**summæ** integritatis,' not 'integritatis' alone.

**Rule**—*Of* preceding a Noun of quality is rendered in Latin by a Genitive or Ablative.

38. *or* (out of, that which comes from, and hence belongs to, anyone) is often preceded by 'the mark' to express a characteristic, e.g. 'it is *the mark of* a philosopher to be cautious.' Sometimes we omit 'the mark;' we cannot however venture to say 'it is *of* a philosopher,' but we sometimes, especially after a negative, say 'it is not *like* a philosopher to chatter.' The Latins can use the Genitive as a Predicate in all such cases, and can say '**Philosophi** cavere est, *or* non est garrire.'

**Rule**—*It is the mark of, It is like,* are often expressed by the Latin Genitive.

39. **Prepositions implying rest or motion.** When an action or state is described, the English generally express by Prepositions the place *where* the action takes place, the Latins (and Greeks) the place *whence* the action originates, or *whither* it is directed.

*This is ON my side.*

Hoc a me facit

ON *the south-west and north-east*

Ab occasu æstivo, et ab ortu hiberno

*The fruit was hanging ON the trees*

Pendebat ex arboribus fructus

\* Can it be a sort of Genitive Absolute, like the similar use of the Ablative (24) of quality, or manner, which requires an Adjective with the Noun?



<i>He came from (to) his home</i> AT Corinth	<i>Corintho (-um), domo (-um)</i> sua * (-um) venit
ON our way we broke down the bridge	<i>Ex itinere</i> pontem excidi- dimus
BUT, ON our way the enemy attacked us	<i>Hostis nos in itinere op-</i> pressit (rare)

**Rule**—English Prepositions denoting rest must often be rendered by Latin Prepositions denoting motion.

40. The redundant 'of.' *Of* (partitive) is naturally used in such phrases as 'ten (out) of twenty;' but it has come to be loosely used, by false analogy, after *all*, in 'all of us' and after a number that does not represent a part but a whole, e.g. 'three hundred of us came.' The Latins do not adopt this erroneous construction, but say '*nos omnes, nos trecenti* venimus.' A similar redundant *of* is often used between 'town' or 'city,' and the particular name of the town or city, e.g. 'the city of London.' This is not found in Latin: '*urbs Londinium.*'

**Rule**—Do not translate into Latin the redundant 'of.'

Note the following :—

*The top OF the mountain*

*Summus mons*

*The rest OF the ships*

*Reliquae naves*

*After* { *the foundation OF*  
*the city*  
*Before* { *the capture OF the*  
*soldiers*  
*the birth OF Tul-*  
*lius*  
*sun-rise*

*Post* { *urbem conditam*  
*Ante* { *milites captos*  
*Tullium natum*  
*solem ortum*

\* The anomalous *domum*, -i, &c. may be qualified by a Genitive or by a Possessive Adjective, but by no other Adjective.



**Rule**—The Genitive in Latin is so ambiguous (see ‘*injuriae Æduorum*,’ Paragraph 33) that in many cases the Latins prefer to avoid it by using an Adjective or Participle instead of the governing Noun.

**41. Dictionary of Prepositions.** The following Preposition-idioms will serve to illustrate the difference between the English and Latin Prepositions. Prepositions used as Conjunctions, e.g. ‘*before* he could arrive,’ and followed by Verbals, e.g. ‘*before* leaving,’ are reserved for Paragraphs 66, 75.

The student will not fail to notice the large number of compound Prepositions having no corresponding Prepositions in Latin, and therefore requiring to be rendered in some other form.

**About** (*external neighbourhood; à-be-out*).

**ABOUT noon, 8 A.M. &c.**

**Circa** } meridiem, se-  
**Circa** } cundam horam

**ABOUT (TOWARDS, COMING UP TO, GETTING ON FOR) nightfall**

**Ad**, better **sub**, noctem

**ABOUT (DURING, BEFORE THE END OF, TAKING A PART OUT OF) night-time**

**De** nocte surrexit

**Above** (radical meaning, *position over, a-be-oue*, where *oue* is connected with *over* and *up*); (1) *above*, with notion of motion, **super**; (2) with notion of rest, **supra**; (3) *above*, figuratively, **supra**.

**This is ABOVE my strength**

**Hoc supra** vires est

**ABOVE 500 men were slain**

**Super** (or **supra**) quingentos occisi sunt. (Or **Quingenti amplius**, *i.e.* five hundred and more.)



**According to.**

ACCORDING TO *Herodotus*,  
the facts are somewhat  
different

**Herodoto teste** res aliter  
se habet

*They will be rewarded*  
ACCORDING TO *their*  
deeds

Suam quisque **pro** factis  
mercedem accipient

**After** (aft-er).

When one event comes immediately *after* another, it may be regarded as coming *out of it*. Indeed *after* is derived from *of*, 'a comparative formed from *of*' (Morris), and may therefore naturally be rendered by *out of*, which is an emphatic way of expressing *of*. Hence, beside the more usual **post** :

*Immediately AFTER his consulship*

**Ex** consulatu Româ excessit

*One thing AFTER (ON THE HEELS OF) another*

Aliud **ex** alio me turbat

*He waited day AFTER day*

Diem **ex** die expectabat

*AFTER your letter they read mine*

**Sub** (*following from below*)  
tuas literas, statim recitabant meas

*AFTER (FOLLOWING ON, BUT NOT IMMEDIATELY) this battle*

**Secundum** (rare) hanc pugnam,

*The day AFTER the battle*

**Postridie** pugnam

*AFTER (NEXT TO) God, you are my hope*

**Secundum** Deos, in te spero

*AFTER (COMING CLOSE TO) the manner of a battle*

**Ad** similitudinem pugnae milites sese exercebant

*AFTER the manner of slaves*

**Ad** modum servorum

**Against** (1) when preceded by a verb of motion is often rendered by Latin **in**, e.g. 'Incitare **in**;' (2) when mean-



ing 'in opposition to,' by **contra**, 'Conjurant **contra** rempublicam;' (3) when meaning active hostility, by **adversus**, '**Adversus** te contendimus.'

**Agreeably to** (i.e. *in agreement with*).

<i>Are you acting</i> AGREEABLY <i>TO your orders in loitering here?</i>	Num <b>ad</b> ( <i>up to</i> ) præscriptum agis, hic tempus terens?
<i>We ought to live</i> AGREEABLY <i>TO nature</i>	Naturæ <b>convenienter</b> vivendum est
<i>We will speak</i> AS AGREEABLY <i>as possible to the truth</i>	Dicemus quam maxime <b>ad</b> veritatem <b>accommodate</b>

**Among** (*mixed with*). (1) Of nations and large societies, **apud**; (2) meaning *in the number of*, **in**; (3) meaning *conspicuous amid*, **inter**; (4) meaning *selected from among*, **e**; (5) after a verb of motion, literal or metaphorical, sometimes **in**.

<i>AMONG the Germans</i>	<b>Apud</b> Germanos
<i>Pain is reckoned</i> AMONG <i>the most serious evils</i>	Dolor <b>in</b> maximis malis ducitur
<i>A battle memorable</i> AMONG <i>the few defeats of the Roman people</i>	Pugna memorata <b>inter</b> paucas Romanorum clades
<i>He was the only one</i> AMONG <i>seven that lived to manhood</i>	Unus <b>e</b> septem togam virilem sumpsit
<i>I will divide the booty</i> AMONG <i>my companions</i>	Prædam <b>in</b> socios distribuam

**Around**, see **Round**.

**As for**, **as regards**, **as to**, when at the beginning of the sentence, may be rendered by **Quantum attinet ad**, **quod ad**; when in the middle, by **de** (*concerning*).



**At** (neighbourhood).

AT <i>the mercy of</i> Balbus	<b>In manu or potestate</b> Balbi
<i>The city is</i> AT <i>the mercy of</i> fire	Urbs incendiis est <b>obnoxia</b> *
AT ( <i>i.e.</i> CLOSE TO or FOL- LOWING ON) <i>this</i>	<b>Sub</b> or <b>ad</b> hæc
<i>I aim</i> -AT, <i>laugh</i> -AT, <i>look</i> - AT, <i>you</i>	Te <b>peto</b> , <b>rideo</b> , <b>specto</b>

N.B.—Not '**miror** te,' unless you mean 'I admire you.' Better '**admirationem** mihi moves,' if you mean 'I am surprised AT you.'

AT THE BE- GINNING OF } <i>the battle</i>	<b>Incipiente</b> }
AT THE END OF }	<b>Finem capi-</b> }
	<b>ente</b> }
He is AT THE POINT OF <i>death</i>	<b>In eo est ut moriatur</b>

**Before** (in the *fore* part) : (1) generally **ante**, after verbs both of rest and motion ; (2) **præ** after verbs of motion, *immediately in front of*, often used in the phrase **præ se** ; (3) **pro**, *rest in front of* ; (4) **ob**, motion to meet, to the face of ; (5) **apud**, more rarely **ad**, *in the presence of* (a body of people) ; (6) **coram**, *in the presence of* (an individual), *face to face with*.

When *before* is applied metaphorically to (7) time, **ante** is used ; when to (8) *preference*, **ante**, or (rarely) **præ**.

<i>He sent the cavalry</i> BEFORE <i>him</i>	Equitatum <b>ante</b> se misit
<i>He held a dagger</i> BEFORE <i>him</i>	Pugionem <b>præ</b> se tulit
<i>They were on guard</i> BE- FORE <i>the gate</i>	<b>Pro</b> portis in statione erant
<i>Death</i> presents itself BE- FORE <i>our eyes</i>	Mors <b>ob</b> oculos versatur

\* Tacitus, but not Cicero.



<i>He was brought to trial</i> BEFORE <i>the jury</i>	<b>Apud</b> iudices reus factus est
<i>He said this</i> BEFORE <i>the king</i>	<b>Coram</b> rege hæc dixit
<i>Ten years</i> BEFORE <i>the consulship of Balbus</i>	Decimo anno <b>ante</b> Balbum Consulem
<i>Balbus was</i> BEFORE <i>all in military distinction</i>	Balbus <b>ante</b> alios in re militari floruit

**Below** } **infra**, literally and metaphorically.  
**Beneath** }

*This is* BENEATH *me*                      Hoc est **infra** me

*Below* is often to be rendered by **indignus est**, or **turpior est**, e.g.:

*He is* BENEATH *your notice*              **Turpior est quam ut** debeas illi irasci

**Beside.**

*This is* BESIDE *the mark*                      Hoc est **nihil ad rem**, or **proposito alienum**

*He is* BESIDE *himself*                      **Non est apud se**

**Besides**, when meaning in *addition to*, **præter**; but 'Besides this there was &c.' is often rendered '**Huc accedebat ut esset** &c.'

**Beyond**: (1) of space and time, **ultra**; with motion, sometimes **præter**; (2) outside, **extra**; (3) metaphorically, *exceeding*, **supra**.

*The lake had swollen* BE-                      Lacus **præter** modum cre-  
YOND *its limits*                      verat

*This is* BEYOND *belief*                      Hoc **supra** fidem est

BEYOND *question*                      **Sine** ulla dubitatione



**But** (connected with *out*; *leaving out*), **præter**. After a negative, or a question implying a negative, this Preposition is sometimes replaced by the Conjunction **nisi**.

*What else was history then, BUT mere annal-writing?*      Quid tum erat historia **nisi** (if it was not) annalium confectio?

*He ALL BUT (EVERYTHING EXCEPT) took the city*      Urbem **tantum non** (just so much as not) cepit

**By** (neighbourhood, hence agency, cause, instrumentality).

*I have a garden BY the Tiber*      **Ad** (place) Tiberim hortum habeo

*I was sitting BY Balbus*      **Apud** (person) Balbum sedebam

*We travelled BY SEA, but the journey is mostly performed BY land*      **In navi** vecti sumus; iter autem plerique **pedibus** conficiunt

*Whenever he was BY HIMSELF*      Quoties **solus** erat

*He did it BY HIMSELF*      **Ipsè, nullis adjuvantibus**, hoc fecit

*I shall return BY (my return is fixed FOR, so as to come up TO) the thirteenth of April*      **Ad** Idus Apriles redibo

By signifying *agency* is rendered by **a** or **ab** to denote that the action comes from the agent; signifying *instrumentality*, by the Ablative, which denotes a circumstance, and therefore, among others, the *instrument*; signifying *a medium*, a *remote instrument*, by **per**.

*I was informed BY letter, BY spies, &c.*      **Per** literas, exploratores, certior factus sum

*BY stealth, craft, degrees*      **Furtim, dolo, paulatim**



<i>If not</i> BY <i>fair means, then</i> BY <i>foul</i>	Si possis <b>recte</b> ; sin minus, <b>quocunque modo</b>
<i>Ireland is less</i> BY (INSTRUMENTALITY) <i>a half than</i> <i>Britain</i>	Hibernia <b>dimidio</b> minor est quam Britannia
<i>Day</i> BY (FOLLOWING ON) <i>day; one</i> BY <i>one</i>	<b>In dies ; singuli</b>
BY ( <i>in the presence of</i> ) <i>Heaven !</i>	{ <b>Proh deum atque homi-</b> <b>num fidem !</b> <b>Hercle !</b>
BY ( <i>according to</i> ) <i>what you</i> <i>say, there is no hope</i>	<b>Hæc si vera dicis, spes</b> <b>nulla restat</b>
BY WAY OF <i>showing his</i> <i>gratitude, he gave me</i> <i>this present</i>	<b>Hoc mihi donum dedit,</b> <b>quippe grati in me</b> <b>animi documentum ;</b> or use (Par. 17) the Double Dative <b>documento</b> with- out <b>quippe</b>

**Rule—‘By’ signifying agency must be followed by ‘a’ or ‘ab’ with the Ablative.**

**Concerning, de,** presents no difficulty.

**Considering.**

<i>He was well read,</i> CON- SIDERING <i>his youth, or</i> AS BOYS GO	Multæ erant, <b>ut (dicam)</b> in puero literæ, <b>or ut est</b> <b>captus puerorum</b>
CONSIDERING (IN PROPOR- TION TO) <i>our numbers,</i> <i>our country is small</i>	Fines, <b>pro</b> multitudine nostra, angustos habemus

**During :** (1) *all through, per ;* (2) *in the midst of, in-*  
*ter ;* (3) *in, in ;* (4) often rendered by **dum**, or by an  
Ablative Absolute.



DURING <i>three years, he used to read</i> DURING <i>his dinner</i>	<b>Per</b> triennium, <b>inter</b> cœnam legebat
DURING <i>the night he saw a dragon</i>	<b>Secundum</b> or <b>per</b> quietem (but also <b>in quiete</b> ), visus ei draco
DURING <i>the reign of Tullius</i>	<b>Tullio</b> rege
<i>He used to walk</i> DURING <i>his sleep</i>	<b>Dormiens</b> ambulabat

**Except (præter with acc.).**

Where *except* is followed by *that*, or by a Preposition, it really governs a phrase and is a *Conjunction*, not a Preposition. It is then to be rendered by (1) **præterquam**, or (after a negative expressed or implied in a question expecting a negative answer), by (2) **nisi**.

<i>I am charmed by my estate,</i> EXCEPT THAT <i>it is not fertile enough</i>	Prædia valde me delectant, <b>nisi</b> quod parum fertilia sunt
<i>I sent no letter</i> EXCEPT TO <i>you</i>	Nullas literas <b>præterquam</b> or <b>nisi</b> ad te misi
WITH THE EXCEPTION OF <i>one or at most two</i>	<b>Excepto</b> uno aut ad summum altero

**Excluding, exclusive of.**

EXCLUSIVE OF (BESIDES) <i>his personal property, he has large estates</i>	<b>Præter</b> pecunias, prædia magna habet
EXCLUSIVE OF ( <i>not to speak of</i> ) <i>faults, he has committed shameful crimes</i>	Flagitia, <b>nedum</b> or <b>ne dicam</b> , culpas admisit

**For**, radical meaning *in front of*: hence (1) *in place (stead) of*; (2) *in behalf of*; (3) *for the sake of*; (4) *regard*



*being had to; (5) because of; (6) for the purpose of; (7) with a view to; (8) as good as; (9) as much (long) as; (10) for the price of; (11) for what concerns; (12) about.*

<i>They use shells</i> FOR (IN-STEAD OF) <i>money</i>	<b>Pro</b> nummo conchis utuntur
<i>He exchanges honour</i> FOR <i>money</i>	Argentum <b>fama</b> mutat, <i>i.e.</i> 'buys with fame'
<i>We must fight</i> FOR (IN BEHALF OF) <i>our country</i>	<b>Pro</b> patria dimicandum est
<i>I fear</i> FOR <i>you, not</i> FOR <i>myself</i>	<b>Tibi</b> non <b>mihi</b> timeo (rare)
FOR <i>heaven's SAKE, help me!</i>	<b>Per</b> te deos oro ut mihi subvenias
<i>The battle was sanguinary</i> FOR (REGARD BEING HAD TO) <i>the number of the combatants</i>	Prælium atrocius erat quam ( <i>æquum erat expectare</i> ) <b>pro</b> numero pugnantium
<i>I cannot speak</i> FOR (BECAUSE OF) <i>joy</i>	<b>Præ</b> gaudio nequeo eloqui. (After a negative.)
<i>He took a bribe</i> FOR <i>deciding a suit</i>	<b>Ob</b> rem judicandam pecuniam accepit

Also in this last sense, **propter** and **de**.

<i>He had been selected</i> FOR (FOR THE PURPOSE OF) <i>the contest, which had been fixed</i> FOR (WITH A VIEW TO, LOOKING FORWARD TO) <i>the following day</i>	<b>In</b> certamen electus erat, quod <b>in</b> posterum diem constitutum erat. (After a Verb of motion, real or metaphorical.)
<i>I will set out</i> FOR <i>Athens</i>	<b>Athenas</b> proficiscar
<i>I will wait</i> FOR THE PRESENT, <i>or, if you wish, FOR A LONGER TIME</i>	<b>In</b> præsens vel, si posces, <b>diutius</b> expectabo



<i>This will serve</i> FOR (AS GOOD AS) <i>an example to us</i>	Hoc nobis <b>exemplo</b> erit. (See Par. 17.)
<i>He waited at first</i> FOR (AS MUCH AS) <i>ten days, then</i> FOR (LONG DURATION) <i>two whole years</i>	Homo primum decem <b>dies</b> , postea <b>per</b> biennium expectabat. (See Par. 27.)
FOR <i>how much did you buy this?</i> FOR <i>a small sum</i>	<b>Quanti</b> hoc emisti? <b>Parvo</b> . (See Par. 29.)
FOR (FOR WHAT CONCERNS) <i>my part, I shall go away</i>	<b>Equidem</b> abibo
<i>We are badly off</i> FOR <i>provisions</i>	<b>A</b> re frumentaria laboramus
<i>As</i> FOR (FOR WHAT CONCERNS) <i>the prisoners, I know nothing about them</i>	<b>Quod ad captivos, or, emphatically, De captivis,</b> nihil habeo compertum
FOR <i>beauty she excels them all</i>	Mulier, <b>pulcritudine</b> (Instr.) quidem, <i>or quantum ad pulcritudinem</i> facile est princeps
FOR (FOR WHAT CONCERNS) <i>success he is slothful</i>	<b>Ignavior est quam qui or quam ut</b> possit rem bene gerere
<i>He is too hasty</i> FOR (FOR WHAT CONCERNS) <i>me</i>	<b>Vehementior est quam qui or quam ut</b> possit mihi placere
<i>He was too late</i> FOR <i>the DINNER</i>	<b>Serius</b> advenit <b>quam ut posset</b> e convivis esse
<i>There is no cause</i> FOR <i>despair</i>	Non est <b>cur desperes</b>
<i>He may die</i> FOR (FOR WHAT CONCERNS) <i>me</i>	<b>Per</b> me licet pereat



FOR (FOR WHAT CONCERNS) <i>all I know</i>	<b>Quod sciam</b>
FOR (AS FAR AS REGARDS, IN SPITE OF) <i>all you say, you will not persuade me</i>	<b>Quodcumque (or Quamvis multa) dixeris, non mihi persuadebis</b>
<i>I am</i> FOR <i>Tullius</i>	Equidem <b>Tullio studeo</b>
<i>You are no match</i> FOR <i>him</i>	Scito te esse <b>illi</b> imparem
<i>So much</i> FOR (ABOUT) <i>this subject</i>	<b>De</b> hac re hactenus

**For . . . . to.** *For* was once used before *to* as a sign of the infinitive, used in the sense of purpose, e.g. 'What went ye out *for to* see?' Hence sometimes, where *for* is apparently a Preposition governing a Noun, it is really connected with *to*, and perhaps should be considered as governing the whole of the following clause, e.g. 'The wind sits fair\* *for news to go*, i.e. *for the going of news*, to Ireland,' **ad perferendum nuntium.**

This use of *for* is especially common after *too*, 'He is too deceitful *for* me to believe him.' Here *for* is not to be taken with *me*, but with *me-to-believe*, i.e. 'for the purpose of making me believe, he is too deceitful.' This the Latins render thus : 'he is more deceitful than anyone that I should believe : ' **Hic est fallacior quam cui equidem credam.** (See Par. 73.)

Sometimes there is no notion of purpose, as in 'it is rare *for*,' 'it is common *for*,' in which cases the Latins would generally turn the sentence by the Adverbs '**raro**,' '**sæpe**,' sometimes by **fit ut**.

<i>It is rare</i> FOR <i>him to commit a fault</i>	<b>Raro</b> culpam admittit, <b>raro</b> fit ut culpam admittat
--	---

After 'it is better,' *for* is rendered by the Infinitive.

\* *Richard II.* ii. 2. 123.



<i>It is better FOR one man to suffer than FOR a whole nation to perish</i>	Melius est <b>civem</b> unum aliquid incommodi <b>accipere</b> quam <b>civitatem</b> totam <b>perire</b>
---	--

*For* often connects two nouns in the sense of **about**, as in 'a signal *for* battle,' 'grief *for* his daughter,' 'no room *for* friendship.' In this sense it is often expressed by the Latin Objective Genitive. (See Par. 33.)

*For* in the sense of *about* often follows English Verbs signifying desire, e.g. *to ask, long, seek, pine, search, for*. These would be rendered by single verbs in Latin, **rogo, cupio, quaero, &c.**

**From** (*fro-m*, where *m* is a superlative suffix; cognate with Eng. *fore*): (1) *away from*, **a**; (2) *down from*, **de**; (3) *out of*, **e**; (4) after Verb of motion, often rendered by Latin Dative, the *motion from* being expressed by the Verb of motion.

FROM <i>his childhood, youth, &amp;c.</i>	Inde <b>a</b> parvo, <b>ab</b> adolescentia, &c.
FROM <i>the time when I returned</i>	<b>Ex</b> quo tempore redii
FROM <i>a slave, you became a freedman</i>	<b>E</b> servo libertus factus es
FROM <i>his name the city was called Rome</i>	<b>Ex</b> or <b>de</b> ejus nomine urbs Roma est nominata
<i>I am different</i> FROM <i>you</i>	Alius sum <b>ac</b> tu, i.e. <i>I am different</i> AND <i>you (are different)</i>
<i>I am different</i> FROM <i>what I once was</i>	Alius sum <b>atque</b> olim fui
<i>He came</i> FROM <i>Carthage</i>	<b>Carthagine</b> venit (Par. 16)
<i>He wrested my kingdom</i> FROM <i>me</i>	Regnum <b>mihi</b> eripuit



*From* (like *for*) often follows a Noun or Adjective signifying *freedom from*. In this sense *from* is often rendered by the Latin Objective Genitive, e.g. 'rest *from* cares,' 'reques *curarum*.' (See Par. 33.)

**In**, generally rendered by Latin **in**. **In** is omitted before **loco**, **modo**, **estate**, **hieme**, which are used adverbially. When used metaphorically to describe the *manner* in which a thing is done, as '*in* haste,' it must be translated in Latin by an Adverb or by **cum**; but if the Noun is qualified by an Adjective, the Ablative is allowed without any Preposition. (See Par. 24.)

He answered	{	IN haste	Cum celeritate	{	re- spondit
		IN great haste	Summa celeritate		

So **urbe**, **civitate**, **tota**; but **in urbe**, **in civitate**.

Late IN the night; in the third watch	Multa de nocte; de tertia vigilia (Before the ex- piration of)
--	--

Once IN ten days	Decimo quoque die
IN England; in Herodotus	Apud Anglos; apud Hero- dotum

**In Anglia** would not be used except literally, i.e. for *geographical* description.

*In* is very rarely used in good English for *into*, though it was so used by Shakespeare,\* and it is still good English to say, 'he fell in love.' The Latins often use **in** in this sense, with a notion of *direction*. The Accusative which means *motion towards*, naturally follows **in** thus used.

This plain is ten miles IN breadth	Campus decem millia passuum <b>in</b> latitudinem patet (i.e. extends in the direction of)
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\* *Shakespearian Grammar*, Paragraph 159.



<i>He spoke</i> IN <i>this way (to this effect)</i>	IN or <i>ad</i> hunc modum orationem habuit
<i>He was put</i> IN <i>prison</i>	IN vincula coniectus est

**Rule**—‘In,’ when expressing direction,\* is followed by the Accusative.

<i>He did it</i> IN <i>(influenced by) anger</i>	PER iram, or iratus hoc fecit
IN <i>my judgment</i>	ME iudice
Where IN <i>the world?</i>	Ubinam gentium?
IN ACCORDANCE WITH ( <i>i.e.</i> IN A MANNER NATURALLY SPRINGING OUT OF) <i>the letter, custom, opinion, &amp;c.</i>	EX literis, consuetudine, sententia, &c. ( <i>More rarely de, down from</i> )
IN ACCORDANCE WITH ( <i>i.e.</i> IN A MANNER FOLLOWING, AGREEING WITH) <i>nature, the law, &amp;c.</i>	SECUNDUM naturam, legem, &c.
IN ADDITION TO <i>money</i>	PRÆTER pecuniam
IN ADDITION TO THIS, <i>he had, &amp;c.</i>	HUC accedebat ut haberet, &c.
IN THE CASE OF <i>Themistocles, skill was almost cunning</i>	IN Themistocle peritia fere versutia fiebat
IN CASE OF <i>his death, what will you do?</i>	SI mortuus erit, quid facies?
IN COMPARISON WITH <i>Balbus you are (excess) happy</i>	PRÆ ( <i>beyond</i> ) Balbo beatus es

\* It is sometimes said that *in* after a Verb of motion governs the Accusative: but of course this is not strictly true; ‘he was walking *in* a room’ is ‘*in cubiculo ambulabat.*’



IN COMPARISON WITH *Miser es ad (if you try to come up to) Balbum. (Or, conferre, comparare)*  
*Balbus you are (defect) miserable*

*In compliance with, ex, secundum; or turn by obsequi, morem gerere.*

*In consequence of, ex, propter, or turn by a Verb or Participle.*

IN CONSEQUENCE OF *this defeat the consul retreated to Mutina* *Qua clade coactus consul Mutinam se recepit*

*I was going* IN THE DIRECTION OF *Arpinum* *Ibam Arpinum versus*

*I am* IN FAVOUR OF *you* *A te sto*  
*This is* IN FAVOUR OF *Balbus* *Hoc a, or cum Balbo facit*

*He wishes to abdicate* IN FAVOUR OF *his son* *Vult ita se regno abdicare ut succedat filius*

IN THE MIDST OF *the enemy* *Mediis in hostibus*

*He spoke* IN OPPOSITION TO *the proposal* *Contra sententiam dicebat*

*This is* IN OPPOSITION TO *that* *Hæc ab illis discrepant*

IN POINT OF *numbers we are superior* *Numero, or quod ad numerum, præstamus*

*In presence of. (See Before.)*

IN QUEST (OR SEARCH) OF *truth we ought to grudge no labour* *Veritatem conquirentes dedecet labori parcere*

IN RESPECT OF *natural ability and education he was no way deficient* *Nihil illi neque a natura neque a doctrina defuit*

IN SPITE OF *all the citizens could do* *Civibus omnia nequicquam tentantibus*



IN SPITE OF *my intercession*      **Me frustra deprecante**

**Inside of, intra.** (See *Within*.)

**Instead of:** (1) *as a substitute for*, **pro**; (2) *as good as*, **loco** (with Gen.); (3) **in vicem** or **vice** is used in later Latin for *as a substitute for*.

*Are you ready to die IN-STEAD OF your friend?*      Num **pro** amico vis mori?

*He was as it were INSTEAD OF a brother to me*      **Loco** fratris erat mihi

*Bitumen was used INSTEAD OF mortar*      Bitumen **vice** arenæ interstratum

*INSTEAD OF love he gives us hatred*      Odit, **quam** amare debet.  
(Par. 75.)

**Including, inclusive of.**

*There are in all two hundred of us, INCLUDING women and children*      Omnino ducenti sumus, **si** mulieres liberosque **annumeraveris**

**Like** is irregularly used as a Preposition (in the same way as *near*): 'I write *like* her.' See Conjunctions, *As*.

**Near:** (1) **prope** with Acc.; (2) *close to*, **propter**; (3) *at*, **apud**; (4) *near, off, of land and naval battles*, **ad**; (5) *hard by*, **juxta**. Note the expression '**prope absum** ab aliquo loco' for 'I am *near* a place.'

**Of** (*akin to off*, ἀπό, ab); (1) *motion from*; (2) *out of*; (3) *in consequence of*; (4) *connection of any kind*; (5) *belonging to*; (6) *about*.

*Ireland is on the south-west OF Scotland*      Hibernia ab occasu æstivo **ad** Scotiam spectat



<i>He is within a mile OF the city</i>	<b>Ab</b> urbe minus mille passus / abest
<i>This comes OF laziness</i>	Hunc habet <b>fructum</b> ignavia
<i>He comes OF good parentage</i>	<b>Parentibus</b> non humilibus <b>ortus est</b>
<i>A cup OF gold</i>	Poculum <b>ex</b> auro <b>factum</b> , or simply <b>aureum</b>
<i>A man OF Athens</i>	Civis <b>Atheniensis</b> (not <b>Athenarum</b> )
<i>The vigour OF youth</i>	Vigor <b>juvenum</b> or <b>juvenilis</b>
<i>A man of ability</i>	Vir <b>ingeniosus</b> (not <b>ingenii</b> )
But,	
<i>A man OF great ability</i>	Vir <b>summi ingenii</b> or <b>summo ingenio</b>
<i>Three hundred OF the citizens</i> } survive	Trecenti <b>ex</b> civibus }
<i>All OF us</i> }	<b>Nos</b> omnes }
<i>The city OF Rome</i>	Urbs <b>Roma</b>
<i>The battle OF Cannæ</i>	<b>Prælium ad Cannas pugnatum, or Cannense</b>
<i>The top OF the tree, mountain, &amp;c.</i>	<b>Summa arbor, summus mons, &amp;c.</b>
<i>Don't stir a finger's breadth, no not a hair's breadth from this spot</i>	Ne hinc transversum <b>digitum</b> , ne latum quidem <b>unguem</b> abscesseris
<i>After the consulship OF Tullius</i>	Post <b>consulem Tullium</b>
<i>He died (IN CONSEQUENCE) OF hunger</i>	<b>Inedia</b> * periit

\* Compare for the use of the Ablative :

"Which is as bad as die with tickling."

*Much Ado about Nothing*, iii. i. 80.



<i>News OF (ABOUT) his death has arrived</i>	<i>Fama de illius morte huc adlata est</i>
<i>What will become OF my brother?</i>	<i>Quid de fratre fiet?</i>
<i>What do you think OF this?</i>	<i>Quid de his putas?</i>
<i>Swift OF foot (A-FOOT), ready OF wit</i>	<i>Velox pedibus, alacer ani- mo</i>

*Of* is used partitively in English after *eat, taste*; but an Accusative follows *edere, gustare*.

*Of*, in the sense of *about*, *de*, is common after *inform, know, think, glad, despair, doubt*.

*Off*, *motion from, de*; then of situation nautically, *some way from*: this the Latins render by *contra, ad, propter*, or by the *ob* in *objacet*, the Verb being followed by the Dative.

*The battle took place OFF*    *Pugnatum est ad Actium  
Actium*

*On* (connected with *in*): (1) *rest or motion on, in, or near something*: (2) *metaphorically, on or in a certain time*: (3) *position above, super* or\* *Participle*; (4) *metaphorically, resting on as a basis, in consequence of, after*: (5) *metaphorically, about, de*; (6) *metaphorically, as an Adverbial Prefix*.

N.B.—*On* after a verb of motion is often rendered by *in* with Acc., and, after a compound Latin Verb, by a Dative. (See Par. 15.)

*Did you not put him ON the  
rack?*    *Nonne eum in equuleum  
imposuisti?*

\* E.g. '*On his shield, clypeo exceptum, or supposito.*'



ON <i>earth</i> (as opposed to <i>heaven</i> )	<b>Apud</b> mortales; <b>in</b> hac vita. ( <b>Terra</b> would mean <i>by land</i> .)
ON the <i>Appian road</i>	<b>In</b> Appia via
He has a wreath ON his <i>head</i>	Coronam <b>in</b> capite habet
London is ON the <i>Thames</i>	Londinium <b>ad</b> Tamesin situm est
ON the <i>north, rear, &amp;c.</i>	<b>A</b> Septentrione, tergo, &c.
ON our <i>journey</i>	<b>Ex</b> itinere. (Par. 39.)
We held a conference ON <i>horseback</i>	<b>Ex</b> equis collocuti sumus
I heard her play ON (WITH THE INSTRUMENTALITY OF) the <i>lyrē, harp, &amp;c.</i>	Audiui illam <b>lyra</b> , <b>cithara</b> , &c. canentem
I feed ON <i>bread</i>	<b>Pane</b> vescor
ON <i>foot</i> ; ON our <i>knees</i>	<b>Pedibus</b> ; <b>genibus</b>
ON the <i>26th of October</i>	<b>Ante diem septimum Kalendas Novembres</b>
ON the <i>next, tenth, &amp;c. day</i>	<b>Postero, decimo</b> , &c. die
ON (IN THE FRONT PART OF) the <i>platform</i>	<b>Pro</b> suggestu
They carried him home ON his <i>own shield</i>	<b>Clypeo</b> suo (N.B. not <b>ejus</b> , as <i>his own</i> is emphatic) eum <b>exceptum</b> referabant
ON <i>condition</i> that you <i>promise</i>	<b>Ita or Ea lege or ea conditione</b> ( <i>rarely sub ea</i> ) ut promittas ( <i>also Ita or Ea lege si promiseris</i> )
ON THE COMPLETION, } TERMINATION OF his } <i>consulship</i>	<b>Ex</b> consulatu <b>Cōsulatu peracto</b>
ON (ABOUT) this <i>point</i> I have <i>nothing</i> to say	<b>De</b> hac re nihil habeo quod dicam



ON a sudden; ON purpose	<b>Subito; consulto, de industria</b>
He is ON the watch for a fault	<b>Expectat dum pecces</b>
Evils come one ON another	Calamitates alia <b>ex</b> alia insequuntur. (See <i>After</i> .)
When he was ON THE POINT OF death	Quum <b>in eo</b> erat <b>ut more-retur</b>
I am ON Cæsar's SIDE	Sentio <b>cum, pro</b> Cæsare
I am ON neither SIDE	Neutrius <b>partis</b> sum
This is ON our SIDE	Hoc <b>a</b> nobis facit
ON THE SIDE OF the Helvetii the country is shut in by mountains	<b>Ab</b> Helvetiis montes <b>re-gionem</b> includunt
ON THIS SIDE, ON THAT SIDE, OF the Alps	<b>Cis, ultra</b> Alpes
He excuses himself ON THE PLEA OF health	Morbi <b>causa</b> sese excusat (Instrumentality)

On account of, **propter**; **ob**; after negative, **præ, per**; **ergo** with a Genitive after its case, archaic. Also:

It is ON ACCOUNT OF my friends that I grieve	Equidem amicorum <b>vicem</b> doleo
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**Opposite**, (1) literally and metaphorically, **contra**; (2) literally, **ex adverso, exadversus**, followed by Genitive or Dative; (3) *right over against*, **e regione** followed by Genitive or Dative; (4) nautically used, *off*, rendered by **ob** in **objacet** or **oppositum**.

**Out of**, (1) after a Verb of motion, literally, **ex**; (2) *outside, beyond*, **extra**; (3) metaphorically *as a result of, on account of*, **propter, per**, or the Ablative with Participle.

OUT OF shot	<b>Extra</b> teli jactum
He obeys the laws OUT OF fear	Legibus <b>propter metum, or metu coactus</b> paret



*He did it* OUT OF *fun*

*Per* jocum id fecit

*He is* OUT OF *his mind*

*Minus* est sui compos

*It is* OUT OF *our power to*  
*acquit one who is guilty*

*Non* est ea potestas nostra  
ut sententiam absolvamus

**Outside of, extra.**

*Over* (1), *motion or rest over, super; all over, per;* (2) *across, trans;* (3) *rest over, supra;* (4) *metaphorically, more than, super* (but better *amplius*); (5) *metaphorically, extending over, during, per,* or Accusative of duration; (6) *where over denotes superiority in authority, it is generally represented by some compound Verb, e.g. praesum containing praee and governing the Dative. Over and above is super or praeter.*

*We shall pass* OVER *the*  
*Rhine*

*Trans* Rhenum transjiciemus (the Preposition may be omitted)

*The plague lasted* OVER *a*  
*period of ten years*

*Pestis decem* (or *per decem*)  
*annos* durabat

*He was set* OVER *the army*

*Exercitui* praefectus est

OVER AGAINST

*E regione* (from the direction) followed by Gen. or Dat.

**Owing to. Per, propter, ob.**

*It was* OWING TO *you that*  
*I did not succeed*

*Per te* stetit quominus res  
mihi prospere succederet

**Pending.**

PENDING *the decision of*  
*the judge, the plaintiff*  
*disappeared*

*Ante quam* judicari posset,  
petitor subito abierat  
(or *re nondum judicata*)

**Previous to, ante, Prep., or antequam, priusquam, Conj.**  
See *Before*, and also Paragraph 66.



**Regarding** (see *With regard to*).

**Respecting** (see *With respect to*).

**Relatively to.**

*Our loss, though great absolutely, is yet very slight*  
RELATIVELY TO *that of*  
*the enemy*

Cladem re ipsa magnam,  
sed cum hostium clade  
comparatam, levissimam sustulimus

**Round, Around,** (1) *circum*; (2) *round about*, less exactly, *circa*. Sometimes expressed by a compound, e.g. *circumdare*.

*He built a wall* ROUND *the city*

Urbi murum circumdedit

*We must send ambassadors*  
ROUND TO *the neighbouring stations*

Legati circa vicinas gentes mittendi

**Since** (1) with a notion of consequence, *from*, *ex*; (2) dating back from a starting point, with notion of continuousness, *a*, *inde a*; (3) with negative as in 'never since,' *post*.

*Ever* SINCE *the beginning of the building of the bridge*

Ex eo tempore quo pons institui cœptus est. (Do not omit *eo tempore in prose*.)

SINCE *his childhood*

Inde a puero

*Never* SINCE *the creation of the world*

Nunquam post homines natos

**Through** (akin to *trans*, Germ. *durch*) (1) radical meaning, *motion across and out of, through the midst of*, *per*; (2) applied to time, *throughout, during*, *per*; (3) metaphorically, *indirect agency*, *per* (see *Owing to*), but also turned by *opera*, *beneficio*.



<i>It was THROUGH me that you recovered Tarentum</i>	<b>Mea opera</b> Tarentum recepisti
<b>THROUGH</b> his wealth he rose to be king	Divitiarum <b>beneficio</b> rex exortus est

**Till** (O.E. *til* = *to*), **ad**; **usque ad**. Often to be turned by a Conjunction in Latin. (See 66.)

**To,\*** (1) radical meaning *motion to*, **ad**; (2) *extension of space to*, **usque ad**, **tenus**; (3) *extension of time to*, **ad**, **in**; (4) *extension of number to*, **ad**; (5) *motion to*, hence *object, purpose, result*, **in**, **ad**; (6) *motion to*, and hence *comparison with*, **ad**; (7) *relation to, conduct to*, **erga**, **in**; (8) loosely used for *as regards*.

<i>He will go first TO Athens, then TO Italy</i>	Primum Athenas ibit, tum <b>ad</b> Italiam. (Par. 16.)
<i>His kingdom extends TO Taurus</i>	Tauro <b>tenus</b> regnat
<i>They fought TO a late hour in the day</i>	<b>In</b> multum diei pugnatum est
<i>We lost TO the number of fifty men; the enemy were killed to a man</i>	Nostrorum <b>ad</b> quinquaginta, hostes <b>ad</b> unum occisi
<i>TO what end do you say this?</i>	Quem <b>ad</b> finem (or <b>quorumsum</b> ) hæc dicis?
<i>This is TO the purpose</i>	Hæc <b>in</b> rem sunt
<i>He spoke TO this effect</i>	<b>In</b> hanc sententiam dixit (or <b>In</b> hunc modum)
<i>Though he's a good fellow, he's nothing TO Balbus</i>	Homo est, ut bonus, ita nihil <b>ad</b> Balbum
<i>He was dutiful TO his parents, and strictly loyal TO his king</i>	Pius erat <b>in</b> parentes, perpetua <b>erga</b> regem fide

\* For *to* before Verbs see Paragraph 73,



To my mind, you are wrong	{ Peccas, <b>me</b> judice Peccare <b>mihi</b> quidem <b>videris</b>
To the best of his power	<b>Pro</b> virili parte
I would TO God I could help him	<b>Ita me Dii</b> ament, ut velim ei subvenire

**Touching:** (1) *as to*, **quod attinet ad**, **quod ad**; (2) *concerning*, **de**.

**Toward:** (1) *motion in the direction of*, **adversus**; (2) *in the direction of* (sometimes without motion), **ad**, **in**; (3) of time, **sub** with Accusative; (4) in relation to persons, **erga**, **in**, with Accusative.

They charged TOWARD the hill which looks TOWARD the north	Impetum <b>adversus</b> collem fecerunt, qui <b>in</b> or <b>ad</b> Septentriones spectat
TOWARD night	<b>Sub</b> noctem
He feels TOWARD him the love of a brother	Amore <b>in</b> illum fraterno est

**Under:** literally and metaphorically **sub**; followed by Ablative, but after Verbs of motion, by Accusative.

Some metaphors, such as 'under a pretence,' 'under this head,' are rendered in Latin literally, and not metaphorically, e.g. '**per** speciem,' '**in** hoc genere,' 'by means of a pretence,' 'in this class.'

This is placed by Balbus UNDER the first head, but seems to me to come UNDER the other	Hoc a Balbo quidem <b>in</b> primo genere ponitur, mihi autem <b>in</b> alterum videtur venire
UNDER pretence of friendship, and under a show of bringing about a peace	<b>Per</b> simulationem amicitiae, et <b>per</b> speciem pacis reconciliandae



UNDER <i>arms</i>	<b>In</b> armis
UNDER <i>appearance of favour</i>	<b>Specie</b> (adv.) beneficii
UNDER <i>your guidance</i>	<b>Te</b> duce
UNDER <i>this condition that, &amp;c.</i>	<b>En</b> lege ut, &c.
UNDER <i>these circumstances</i>	Quæ cum ita sint

**Until** (see **Till**).

**Unto** (see **To**).

**With**, radical meaning 'from, against' (MORRIS): hence, from meaning 'opposite,' it comes to have the meanings of (1) *neighbourhood, relations friendly or hostile, cum*; (2) *in the hands of, penes*; (3) *circumstance, cum* or Abl. with Adjective; (4) *instrument, Abl.*; (5) *circumstance regarded as a cause, 'considering,' pro*; (6) in adverbial phrases to signify *manner*, Latin Adverb.

WITH <i>whom does the decision rest?</i>	<b>Penes</b> quem est arbitrium?
<i>He came WITH speed</i>	<b>Cum</b> celeritate venit. (Or <b>summa celeritate</b> .)
WITH <i>heaven's aid</i>	<b>Diis</b> juvantibus
WITH <i>your usual wisdom, you will be on your guard</i>	Tu, <b>pro</b> tua prudentia cavebis
WITH <i>pleasure, reluctance</i>	<b>Libenter, invitus</b>
<i>They fight WITH (AMONG) one another instead of</i> WITH (AGAINST, OPPOSITE TO) <i>the enemy</i>	<b>Inter</b> sese pugnant quum debent pugnare <b>cum</b> hoste
<i>Having the wind WITH him</i>	Ventum <b>secundum</b> nactus
WITH <i>all my heart</i>	<b>Ex</b> animo ( <i>i.e.</i> from the bottom of my heart)



<i>It is all over</i> WITH <i>us</i>	Actum est <b>de</b> nobis
<i>What shall we do</i> WITH <i>it?</i>	{ Quid <b>de</b> hoc faciemus? Quomodo hoc <b>utemur</b> ?

The Verbs *I am angry with*, **irascor** (**tibi**); *I go on with*, i.e. *continue*, **persequor**; *I find fault with*, **reprehendo**; *I agree with*, **assentior** (**tibi**), illustrate the fact that *with* is often a part of a Compound Transitive Verb, and is not to be rendered by a Latin Preposition.

<i>I am the same*</i> WITH <i>you</i>	Idem sum <b>ac</b> tu, i.e. I am the same <i>and</i> you are (the same)
<i>I fear it equally</i> WITH <i>you</i>	Hoc, <b>æque ac</b> tu, vereor
<i>He was at Rome at the same time</i> WITH <i>me</i>	Romæ, eodem tempore <b>quo</b> ego, vitam agebat

It would be interesting to discover why other Prepositions and other Pronouns are not combined in the following way:—

Rule—‘**Cum**’ is used as an enclitic in ‘**mecum**,’ ‘**tecum**,’ ‘**quocum**,’ ‘**nobiscum**,’ ‘**vobiscum**,’ and ‘**quibuscum**.’†

WITH REFERENCE TO	}	<b>De</b> ; <b>quod attinet ad</b> ; <b>quod ad</b> ;
WITH REGARD TO		
WITH RESPECT TO		

sometimes to be expressed by emphasis, with the addition of **quidem**.

WITH REFERENCE TO	<b>Tullium</b> ( <b>quidem</b> ) nihil
<i>Tullius, I have no ground for asking your consideration; for the rest I should like to say a word</i>	habeo cur excuses; pro ceteris velim pauca dicam

\* This is hardly English, but it corresponds to ‘different from.’

† ‘**Tenus**’ in ‘**hactenus**,’ ‘**quatenus**.’







Some prepositional phrase, e.g. *to the extent, amount, of*, seems to be required before *high, deep, broad, &c.* The Latins express this absent Preposition mostly by the Accusative case, 'Agger erat decem **pedes** altus;,' or else, less frequently, by the Accusative after **habebat**, e.g. 'decem pedes **habebat** altus.'

43. **Conjunctions, Coordinate and Subordinate.** Coordinate Conjunctions are those that conjoin sentences that are parallel and not subordinate the one to the other. Thus in 'I came *and, but, so, therefore*, he returned,' we have two coordinate sentences connected by *and, &c.* But in 'I came *because* he returned,' *I came* is the statement or principal sentence, and *he returned* is only introduced as a reason, *i.e.* subordinately. This may be illustrated by a diagram.

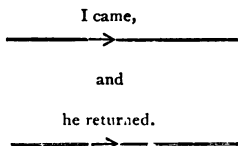


FIG. 1.

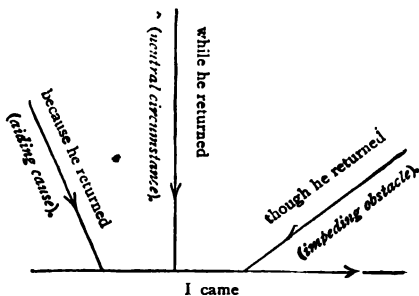


FIG. 2.



In the first diagram the two sentences are parallel; in the second diagram, the sentence *he returned* is (1) an aiding cause, or (2) a neutral circumstance, or (3) an impeding obstacle, and, in each of the three cases, *Subordinate*.

**44. Conjunctions Co-ordinate.** *And* is added in English, illogically but usefully, to prepare the hearer for the last of a number of things enumerated, 'John, Thomas, *and* (lastly) Harry.' The Latins, not disliking the abruptness, or preferring logical symmetry to smoothness, say, 'Johannes, Thomas, Henricus,' or 'Johannes *et* Thomas *et* Henricus.'

**Rule**—In enumerations, '*et*' must be used throughout or not at all.

**44 a. Parasitic Conjunctions.** *Too* (meaning *also*), e.g. 'You *too*, Brutus!' must follow some emphatic word and cannot stand first in a sentence. The Latins have many such Parasitic Conjunctions.

**Rule**—'*Autem*,' '*enim*,' '*quidem*,' '*que*,' '*ve*,' '*vero*,'\* and generally '*igitur*' and '*tamen*,' cannot stand first in a sentence, but must follow some emphatic word.

N.B.—Distinguish between *sed* and *autem*. *Sed* (*se-d* by itself) qualifies, corrects, or denies: *autem* *whereas*, *while* (Greek *δέ*), introduces a second statement not inconsistent with the first. Distinguish also between *verum* *but*, and *vero* *truly*.

<i>He is a little dull;</i>	<b>WHILE</b>	<i>Ille quidem tardior;</i>	<b>tu</b>
<i>you are clever,</i>	<b>BUT</b>	<i>ingeniosus,</i>	<b><i>sed</i></b>
<i>stable in all your actions</i>		<i>in omni vita inconstans</i>	

\* **Verò** stands first in replies, e.g. 'Will you come? Yes, and gladly'  
'**Verò**, ac libenter quidem.'



*But* introducing an objection abruptly is to be rendered **at enim**.

BUT *you were compelled*, **At enim** vi coactus fecisti  
YOU SAY

**45. Negative Conjunctions.** In English we do not shrink from saying 'and not,' 'and no one;' but *an* means +, while *not* often means -, and the Latins felt the impropriety of saying '**et non**' '+, -,' where the positive and negative are equally emphatic. They preferred to *bring the negative to the front*, and had at command the unemphatic form of *and*, **que**. They therefore preferred to say **neque**, and also **nec quisquam**. So **neve**, **nisi**. For a similar reason the Latins dislike **non valde**, and prefer **non ita**. They also prefer **nego** to '**dico . . . non**.'

Rule—'And not,' 'and no one,' 'if not,' are to be rendered by '**neque**,' '**nec quisquam**,' '**nisi**.' So also '**neque unquam**,' '**usquam**,' &c.

We say 'not even Balbus:' but in Latin **quidem** emphasizes the word that *precedes* it. Note therefore the following :—

Rule—Do not say '**ne quidem Balbus**,' but '**ne Balbus quidem**.'

**46. 'And he,' 'now he.'** The Latins, greatly disliking *ille* and *is* to represent a previous Subject, prefer **qui**, to denote the Subject *with the notion of connection*.

Rule—'And he,' 'now he,' &c. must often be rendered by '**qui**.'

*I called on the man* AND HE *Conveni hominem, qui me*  
*told me, &c.* *certiorem fecit, &c.*



NOW *since* THIS is so      **Quæ** quum ita sint  
 NOW *when he heard* THIS . .      **Quibus** auditis . . .

*He also* is often **idem**.

*Epicurus denied this :* HE      Epicurus hoc negabat.  
 ALSO *maintained that*      **Idem** dictitabat sum-  
*pain is the greatest pos-*      mum malum esse dolo-  
*sible evil*      rem

47. 'And' and 'but' omitted. The Latins dislike a long string of coordinate clauses, and avoid them by using sometimes Participles, sometimes Conjunctions. In English the power of converting almost any Participle into an Adjective, e.g. 'the *burned* cake,' prevents us from using the Participle in the same way in which the Latins use it. We could not say 'he left the *burned* bridge' for 'he *burned and* left the bridge.' The Latins greatly prefer the Participial construction.

**Rule—'He burned and left the bridge' =  
 'Pontem incensum deseruit.'**

*But* is also sometimes omitted in the same way :

*I asked him what he*      **Interroganti** mihi quid  
*wanted, BUT he made*      vellet nihil respondit  
*no reply*

'But,' 'while,' should be omitted where two statements, or questions implying statements, are combined for the purpose of bringing out the absurdity of the combination. The Latins are fond of occasional abruptness.

*How ! are we to suppose*      **Quid igitur !** Hoc pueri  
*that this is possible for*      possunt, viri non pos-  
*boys, BUT impossible for*      sunt ?  
*men ?*

*But* used for *that not*, see Paragraph 55.



48. **Subordinate Conjunctions.** We will first consider those that introduce a Subjective or Objective clause.

**That.** Take the sentence 'he is honest.' If this is to be made the Object of a Transitive Verb, e.g. 'I know,' we can say 'I know *him to be honest*,' where the Object of *know* is not *him*, but *him to be honest*. So the Latins say 'certo scio **illum probum esse**.' But, whether it be that we dislike the juxtaposition of the Transitive Verb, e.g. *know*, with a Pronoun, e.g. *him*, that is not really the Object of that Verb, or whatever be the reason, we cannot use this construction in many cases. For example, we cannot *now* say 'I hear or read *him to be honest*,' nor can we say 'it is certain *him to be honest*.' The Latins, more consistently, use this construction wherever a clause is introduced either as Subject or Object. 'Audio (Obj.) **illum probum esse**,' 'Certum est (Subj.) **illum probum esse**.'

In such cases we generally connect the Subject or Object with the principal Verb by *that (how that)*: 'I hear (Object) (*how*) *that* he is honest.' Compare in Greek λέγω ὅτι, in Low Latin 'dico **quod**,' in French 'je dis **que**.' So, '*that* he is honest (Subject) is certain.'

**Rule**—Do not translate 'that' by 'ut' where it introduces an Objective or Subjective Clause, but by the Infinitive, e.g. 'I am persuaded (I know) *that* it is true.' 'Persuasum est mihi **hæc vera esse**.'

In order to prepare the way for the Object sentence, the Latins often insert an Object pronoun, or an Adverb before the Accusative and Infinitive, 'Sic a majoribus accepimus, injurias non ferendas esse.' 'Quum sibi **ita** persuasisset ipse, &c.' Sometimes **ita** is followed by **ut** with the Subjunctive. '**Ita** a patribus didicimus **ut** virtute magis quam dolo contedamus.'

N.B.—When the Infinitive has a Subject and also an Object, both in the Accusative, great care is necessary to avoid ambiguity. Thus, what is the meaning of—

'Aio **te**, **Æacida**, **Romanos** vincere posse'?

The meaning would be clear if the oracle had said 'Aio,



Pyrrhe, te a Romanis vinci posse,' using the *Passive*, instead of the *Active*.

**Rule**—Avoid the Ambiguity arising from the Accusative before and after the Infinitive.

**49. Exceptions**—With 'it seems *that*,' 'it is said *that*,' the Latins use the Nominative and Infinitive.

*It seems that Balbus has departed* Videtur **Balbus** abiisse.  
(*Balbus seems, &c.*)

*It is said that Balbus lived to be an old man* Fertur (dicitur) **Balbus** usque ad senectutem vixisse

**Quin** is **qui ne**, by which *not*. The Latins regarding doubt as *preventive*, say, instead of 'there is no doubt *that* this is true,' 'There is no doubt *by which* this should *not* be true,' 'Haud dubium est **quin** hæc vera sint,' where **quin** is **qui-ne**, by which *not*. Hence :

**Rule**—'That' after 'there is no doubt,' is rendered by 'quin' in Latin.

A similar kind of construction is common in Elizabethan English: 'I doubt not *but* to ride as fast as he,' *i.e.* 'I have no doubt (fear) about being prevented from riding.'—*Shakespearean Grammar*, Paragraph 122.

**N.B.**—Note the Periphrasis necessary to express a Future passive after **quin**.

*There's no doubt that Europe will soon be divided into more parts* Haud dubium est **quin** **futurum sit** ut Europa **mox** in plures partes **distribuatur**

**That** is used in English after *I fear*, as after *I hope*, *think*, &c. to precede the Object of fear; 'I fear (What?) *that he will come*.' The Latins render *I fear* by **vereor**, *I am anxious*, which contains a notion of *prevention*.



Consequently **vereor** is followed by **ne** and the Subjunctive.

*I am afraid THAT he will come*      Vereor **ne**\* veniat, i.e. *I am anxious that he may not come*

*I was afraid THAT he would not come*      Veritus sum **ut**\* veniret, i.e. *I was anxious that he might come*

**Rule**—‘That’ after ‘I fear’ is rendered by ‘ne,’ and ‘that not’ by ‘ut’; in both cases followed by the Subjunctive.

50. **That** is often omitted, e.g. ‘I see (*that*) you understand.’ ‘I told him (*that*) it was so.’ The beginner must be very careful to detect such omissions and to represent the Objective Clause by the Accusative and Infinitive.

N.B.—Distinguish most carefully the above cases of omitted *that* from the following, ‘I heard you sing.’ No doubt this sentence might occasionally be used for ‘I heard (*that*) you sing,’ e.g. ‘I heard, from my brother, you sing better than ever’: but, as a rule, it would mean ‘I heard you *singing*.’ The ambiguity arises from the fact that *you* has no inflection, and from the loss of the Old English Infinitive Inflection *-en*. As the Accusative and Infinitive are used to represent *that*, the Latins adopt the following :—

**Rule**—Translate ‘I heard her *sing*’ by ‘*audivi illam canentem*.’

Note the greater richness of English in :

<i>I hear THAT SHE SINGS</i>	=	Audio illam canere
<i>I HEARD HER</i> { <small>SING (IN THE ACT OF) SINGING</small>	=	Audivi illam canentem

---

\* See Sequence of Tenses, 64.



51. 'Whether,' and 'if,' when introducing an Objective or Subjective clause, 'He asked *whether*, or *if*, *this was true*,' are rendered by (1) *utrum*, followed by *an* or *ne*, (2) *num*.

N.B. Distinguish between *whether* thus introducing a dependent clause, and *whether* used to express a condition, *sive*.

*He asked WHETHER this was true or not*      Rogavit *utrum* hæc vera essent \*annon

WHETHER *this is true or false, I am not troubled by it*      Hæc, *sive* vera sunt *sen* falsa, nullo modo me movent

52. The Relative Pronoun is often equivalent to a Demonstrative Pronoun combined with some Conjunction either Coordinate or Subordinate. Sometimes, as will be seen below, it introduces a coordinate, sometimes a subordinate clause. The English Relative, whether expressed by *who* or *that*, is rendered by *qui*. In English the distinction between *who* and *that* is as follows: *Who* introduces a new fact about, while *that* introduces something essential to the complete meaning of, the antecedent. 'They succeeded in capturing the soldiers (*not all, but only those*) *that* were wounded, and also the children, *who* (*for they*) were left behind as an encumbrance.'

Now, wherever *who* introduces simply a new fact, without any notion of *cause*, *purpose*, *obstacle*, &c., and wherever *that* introduces simply something essential to the completion of the Antecedent, without any notion of *such a kind that*, the Latins, like ourselves, use the Relative with the Indicative. But in the exceptional cases above mentioned, where not a *fact* merely but a *thought* is introduced, the Latins, whose language is richer than ours in Moods, use the Subjunctive Mood to express the *thought*, as distinguished from the *fact*, the *fact* being expressed by the Indicative.

\* See Sequence of Tenses, 64.



**Rule**—Wherever the Relative introduces a thought, and not merely a fact, it is followed by the Latin Subjunctive.

*Some THAT had heard it from his own lips brought me word of it*      **Qui** ex ipso **audivissent** certiorum me fecerunt

Here the Subjunctive denotes not a simple *fact*, but a *thought*, that the evidence of the class of witnesses here described is peculiarly convincing.

**Rule** — Since classification implies ‘a thought,’ the Subjunctive follows ‘sunt, erant, qui,’ ‘there are some (such) that.’

*There are some THAT say this is not true*      Sunt **qui** **negent** hæc vera esse (*so sceptical that*)

*Caius Ligarius doth bear Cæsar hard, WHO\* (BECAUSE HE) rated him for speaking well of Pompey*      Caius Ligarius succenset Cæsari **qui** se **culpaverit** quod Pompeium laudaverit (*so critical that*)

*Balbus is one THAT (SUCH THAT) has always consulted the interests of his country rather than his own*      Balbus is est **qui** semper rei publicæ potius quam sibi **consuluerit** (*so patriotic that*)

*As for you, WHO (SINCE YOU) have not slept for three nights, you are indeed to be pitied*      Tu quidem miserrimus, **qui** tertiam jam noctem non **dormieris** (*so much troubled that*)

\* Not a common use in modern English. See *Shakespearian Grammar*, Paragraph 263.



*There is not a soldier,  
WHO (provided that  
he) is also a man,  
THAT would not recoil  
with horror from such  
a plan*

Miles est nemo, **qui** modo  
**sit** homo, **qui** \* **non** hæc  
perhorrescat (so hard-  
hearted that)

**Qui** takes the Subjunctive, even when introducing a mere defining sentence, if that sentence is a part of a statement or opinion of some one distinct from the writer. This is a distinction that cannot be tersely expressed in English :

*Socrates used to execrate  
the man THAT was the  
first to separate (as  
Socrates said) expe-  
diency from right*

Socrates exsecrari eum  
solebat, **qui** primus uti-  
litatem a jure **sejunctis-**  
**set**

**Qui** also takes the Subjunctive, where the previous construction is such as to convey the notion that the Relative Clause does not introduce a fact, i.e. in Subordinate Propositions dependent on clauses containing Infinitives or Subjunctives. The following are examples :

*It is natural for power to  
be arbitrary (do WHAT it  
likes)*

Potentis est **facere quod**  
**velit**

*It is easy for you to advise  
me to keep myself in  
health SO FAR AS I can*

Facile me admones ut me  
salvum, **quoad possim,**  
**servem**

53. **The Dependent Interrogative.** *What* requires care. Where it means *that which*, it is to be rendered **quod** or **id quod**, e.g. 'What you say is true,' '**Quod** dicis, verum est.' But interrogatively **quod** becomes **quid** ? '**quid** dicis ?' And the Latins, with their habitual distinction between *fact* and *not fact*, not only change **quod** into **quid**, but also change the Indicative into a Subjunctive, in a dependent Interrogative :

\* When **nemo** is at some distance from the Relative, **quoniam** is sometimes replaced by **qui non**. See Paragraph 55.



**Rule**—In dependent interrogatives, *e.g.* ‘I ask *what* you say,’ ‘*quid*’ must be used, and the Verb must be in the Subjunctive, *e.g.* ‘*Rogo quid dicas.*’

The Latins in many cases prefer the Dependent Interrogative form to the ordinary Relative.

*I perceived the great kindness with WHICH I was received by my host*

Intellexi **quanta** benevolentia hospes me **exceperet**

*Do you forget the many victories THAT you have gained?*

Num obliviscimini **quot** victorias **reportaveritis?**

N.B.—Do not make the mistake of writing **victoriarum**, as though the Noun were governed by **obliviscor**. The Object of **obliviscor** is, not **victorias**, but the whole of the following sentence.

Very often *the*, qualifying the Antecedent, implies *great*, *e.g.* ‘I perceived *the* kindness with which.’ In all such cases **quantus** should be used. See Paragraph 21.

**Rule**—When ‘*the*,’ qualifying an Antecedent, implies ‘*great*’ or ‘*many*,’ ‘**quantus**’ or ‘**quot**’ should be used instead of the Relative, and should be followed by the Subjunctive.

54. ‘**That**’ after Superlatives. The English often use a Superlative preceded by *the* before the Relative: thus ‘He sent me *the most beautiful* flowers (of the flowers) *that* he had.’ But in Latin, ‘*Misit ad me pulcherrimos flores quos habuit*’ might mean ‘He sent me some very beautiful flowers that he had.’ To avoid this, the Latins place the Superlative in the Relative clause, ‘Whatever (flowers) he had most beautiful, those flowers he sent,’ ‘*Quos flores habuit pulcherrimos, eos ad me misit,*’ or



'Misit ad me flores, quos habuit pulcerrimos.' *All* is transposed in the same way :

*All THAT were captured*      **Qui** capti sunt, ii **omnes**  
*were put to death*                      interfecti

*The men THAT were in the*      **Il qui** }  
*ship*                                      **Si qui** } in navi erant.  
   **Qui** }

Not **homines qui**, which might mean *some men, who*.

There are other ways of rendering *all . . . that* :

*They will give up ALL the*      **Quidquid** } divitiarum su-  
*wealth THAT they have*      **Si quid** } perest, id **omne**  
*remaining*                                      tradent

Note cases where the Relative is implied in English, *e.g.* 'All the vigour of youth,' *i.e.* 'all the vigour *that* belongs to youth.' 'The vigour of youth,' by itself, may be rendered **vigor juvenilis** ; but :

*I have lost ALL THE vigour*      **Quem** quondam juvenis vi-  
*of youth*                                      gorem habui, **eum om-**  
   **nem** perdi

Rule—'The most beautiful that,' 'all that,' 'the men that,' are not to be translated literally in Latin.

55. 'That . . . not,' 'but.' When *that* has for its Antecedent *no one* or *nothing*, and is followed by *not*, *that not* are often combined in Latin and rendered by **quin** (**qui-ne**).

*There was NO ONE THAT*      **Nemo erat quin** fleret  
*did NOT weep*

When *that* is the Object of a Verb, '**quem . . . . non**' is preferable to '**quin . . . . eum**.'

*There was no one THAT*      **Nemo erat quem** Tullius  
*Tullius did not love*                      **non** amaret



N.B.—*But* meaning *except* is often used for 'that . . . not,' 'There was no one *but* wept,' *i.e.* strictly, 'there was no one *except* those that wept.' *But* seems loosely used as a negative Relative, just as *as* is used as a positive Relative in 'Such flowers *as* \* I have, I will give.' In Latin, *but* is rendered by *quin* or *qui* . . . *non*.

*There is no one BUT hates me*      Nemo est *quin* me oderit

56. '**That**' after repeated Antecedent. When the English Antecedent is repeated, or stands in apposition to a previous sentence, it is attracted, in Latin, into the Relative clause :

*He answered me with the greatest courtesy — A COURTESY THAT I shall never forget*      Summa comitate mihi respondit: *cujus comitatis* equidem nunquam obliviscar

*He lightened the taxes, A KINDNESS THAT secured him the favour of his countrymen*      Vectigalium onera levabat: *quo beneficio* cives conciliabat

N.B.—You may turn sentences of this kind in some other way: but you must *never render them literally*.

57. '**That**' for '**when**.' *That*, after an Antecedent of Time, is used for 'on that,' *i.e.* 'on which,' and is therefore equivalent to *when*.

*On the day THAT (ON WHICH, WHEN) thou eatest thereof*      Quo die hoc gustaveris

When a Negative precedes *that* thus used, the Relative and Negative are often combined and rendered by *quin* (*qui*, old Abl.; *ne*):

\* Shakespeare writes sometimes 'such *which*.' See page 72, note.



*Not a day passes THAT he* Dies fere nullus **quin** huc  
*does not come here* ventitet

**58. Omission of the Relative.** The Relative is often omitted in English, when it would come as an Object, just between the Antecedent and a following Subject, *e.g.* 'A man (that) I saw yesterday said, &c.' The pupils must remember that the Relative is *never omitted in Latin* either in such a sentence as the above, or *with Participles*, as in the following :—

<i>The soldiers</i> (THAT WERE) SHUT UP <i>in the castle</i> <i>conspired with those</i> (THAT WERE) REMAIN- ING <i>outside the town</i>	<b>Quidquid</b> militum in castello clausum erat, cum iis conjurabat militibus <b>qui</b> extra oppidum mane- bant
--	--

**Milites clausi** might mean '*the soldiers, or some soldiers being shut up:*' and '**iis manentibus**' would mean '*them, while remaining.*'

**59. Relativel Conjunctions.** **As** (*in the way, degree in which*), **quam** : sometimes demonstrative, *in that degree, tam.\**

<i>Balbus is AS</i> (IN THAT DE- GREE) <i>wise AS</i> (IN WHICH DEGREE) <i>I am</i>	<i>Balbus est tam sapiens</i> <i>quam ego</i>
---	--

Sentences like these might be turned by 'equally,' *e.g.* 'Balbus and I are equally grieved,' or, less logically, 'Balbus is equally grieved and I (am equally grieved).' 'Balbus **aeque** dolet **atque** ego.'

\* In '*as good as*' the first *as* = *so*. In Elizabethan English *so . . . as* was often used where we use *as . . . as*.

"So well thy words become thee *as* thy wounds."

*Macbeth*, i. 2. 43.

This similarity between Demonstratives and Relatives is illustrated by the double use of *that*.



<i>You ought to have respected him AS (you ought to have respected) a father</i>	<i>Illum æque (colere debuisti) ac patrem colere debuisti</i>
<i>This is the same thing AS asking a question of a deaf man</i>	<i>Hoc est idem ac (idem sit) si surdum interrogas (i.e. and it would be the same)</i>

*As (in the way in which)* is also rendered by *ut* with the Indicative, or by *eodem modo quo*.

<i>As you sow, so you must reap</i>	<i>Ut seres, ita metes</i>
<i>As you please</i>	<i>Ut libet</i>
<i>I shall answer AS you did</i>	<i>Ego respondebo eodem modo quo tu respondisti</i>

*As* in English is sometimes used as a Subject or Object, like the Relative Pronoun, *e.g.* in the two next examples :

<i>He said the same AS before</i>	<i>Eadem quæ antea, dixit</i>
<i>Such help AS* I can give you I will</i>	<i>Quod auxilii potero dare, dabo</i>
<i>(BEING, or THOUGH I AM†) Old AS I am I will resist</i>	<i>Quamvis (to whatever degree) senex, resistam</i>

60. '*As*,' '*like*,' **superlative notion of.** *As* and *like* are often used, without any notion of *comparison*, to give a *Superlative* meaning, just as little boys say, 'I have *such* a beautiful toy.' The Latins, more logically, express this *Superlative* notion by a *Superlative Adjective*, or, if the meaning is clear without it, they sometimes omit the *Superlative* :

<i>Who could disbelieve a man LIKE Cato ?</i>	<i>Quis Catoni, viro sanctissimo, fidem non tribuat ?</i>
---	---

\* "Such I will have ~~whom~~ I am sure he knows not."  
*All's Well that Ends Well*, iii. 6. 14.

† "As near the dawning, provost, as it is."  
*Measure for Measure*, iv. 2. 97.



*It would be monstrous that such men AS the Gracchi should complain of unconstitutional conduct!*

Quis Gracchos, de seditione querentes, tulerit?

*A man LIKE you will always spare the conquered*

Tu, **cujus es misericordiae**, semper victis parces

*We must not desert such a brave fellow AS Richard*

Richardus, **vir fortissimus**, nullo modo est deserendus

Rule—‘Such . . . as,’ ‘a man like,’ must often be rendered by the Latin Superlative.

61. ‘Than’ expressed by ‘quam.’ ‘Tullius is wiser than I,’ is to be explained as follows: *Than* is a form of *the*, the old Relative, meaning *in what way*, so that the above sentence means ‘*In what way (whereas) I am wiser, Tullius is wiser.*’ So, ‘*In what way (whereas) you helped me, you helped no one more.*’ The Latin equivalent for *in what way* is **quam**. Hence:

*You helped no one more THAN me*

Nemini plus **quam** mihi subvenisti

*His gift was greater in appearance THAN in reality*

Donum dedit specie **quam** re majus

Rule—When two words are connected in the way of comparison by ‘quam,’ and when the Verb is the same in each member of the sentence of Comparison, the two words stand in the same case.

62. ‘Than’ expressed by the Ablative. Comparison may be differently expressed. ‘Tallness’ is relative; a man that is not ‘tall’ (as compared with average men) may be made to appear ‘taller’ by the presence of



*Balbus.* Hence *Balbus* may be considered as the *instrument* that makes *Tullius* 'tall'; and the sentence may be expressed, '*Tullius* is made taller *by Balbus*,' '*Tullius* procerior est *Balbo*.' But the construction is liable to ambiguity, when the first member of the comparison is expressed by a Noun that is not in the Nominative or Accusative, *e.g.* '*Donum* dedit *specie majus re*,' *i.e.* 'greater *than a thing*,' or, 'greater *than in reality*.' Hence :

**Rule**—'*Quam*' cannot be replaced by the Ablative of the second member of the comparison unless the first member of the comparison is in the Nominative or Accusative.

63. '*Than*,' followed by a new Verb. If the second Noun is connected with a different Verb from the first, the new Verb is generally inserted, and the second Noun put in the necessary case.

<i>Such conduct would have</i>	<i>Talia sapientiori placuis-</i>
<i>pleased a wiser man</i>	<i>sent homini quam tunc</i>
<i>THAN Balbus was then</i>	<i>erat Balbus</i>

When the first Noun is in the Accusative, the new Verb is sometimes omitted, and the second Noun is attracted into the same case as the first, *e.g.* '*Ego hominem callidiorem vidi neminem quam Balbum*.'

If the *instrumental* force of the Ablative is kept in mind, the reason for the following caution will be evident :

**N.B.**—Take care not to use the Ablative instead of '*quam*' where the Adjective does not qualify either member of the comparison, *e.g.* 'He has a taller horse than I.' Here '*I*' cannot be regarded as the *instrument* of comparison ; it is not '*I*,' but '*my horse*' that makes his horse appear taller. Hence :

<i>He has a taller</i>	} I	} MINE	} Equum habet altiore
<i>horse than</i>			
			{ (1) <i>quam</i> ego (habeo)
			{ (2) <i>meo</i>



'More than a hundred' might be rendered by 'a hundred and more.' This construction is common in Latin, and in it the comparison does not affect the case of the Numeral Adjective. **Plus** in **plusquam** (as well as **amplus**) is thus adverbially used.

MORE THAN <i>two hundred</i> <i>were captured</i>	<b>Ducenti</b> (et) <b>amplius</b> capti sunt
<i>I see the names of</i> MORE THAN <i>five hundred of</i> <i>my countrymen</i>	Nomina video <b>plus quam</b> <b>quingentorum civium</b>

64. **Sequence of Tenses.** Before entering on the other Subordinate Conjunctions, it will be well to explain the rule that will regulate the Tenses following these Conjunctions. In subordinate sentences the Tense of the subordinate Latin Verb is dependent on the Tense of the principal Verb, *e.g.* :

I {	<i>am making</i>	}	<b>Rogo</b>	}	ut illi	
	<i>make</i>					
	<i>have made</i>		<b>Rogavi</b>			
	<i>have been making</i>		<b>Rogabo</b>			
	<i>shall, will be making</i>		<b>Rogavero</b>			
	<i>shall, will make</i>					
	<i>shall have made</i>					
	a request that HE MAY BE PARDONED		<b>ignoscatur</b>			
I {	<i>was making</i>	}	a request	}	ut illi	
	<i>made</i>					<b>Rogabam</b>
	<i>had made</i>					<b>Rogavi</b>
	<i>had been making</i>					<b>Rogaveram</b>
	that he MIGHT BE PAR- DONED		<b>ignosceretur</b>			

So far, the Rule in Latin is evident. **Like follows Like.** The Future and Present Tenses (for **rogavi**, when meaning 'I have asked' means 'I have something, asked,' and is therefore a Complete Present Tense) are followed by



the Present Subjunctive, and the Past Tenses by the Past Subjunctive. Of course, in an English dependent sentence, *e.g.* in a sentence following 'I ask whether,' we use, according to the sense, *is*, *was*, or *has been*. But now note the Latin equivalent :

I	{	<i>am asking</i>	}	<b>Rogo</b>	}	utrum
		<i>ask</i>				
		<i>have asked</i>				
		<i>have been asking</i>				
		<i>shall be asking</i>				
		<i>shall ask</i>		<b>Rogavi</b>		
		<i>shall have asked</i>		<b>Rogabo</b>		
				<b>Rogavero</b>		
		whether he	{	<i>is present</i>	<b>adsit</b>	
				<i>was present</i>	<b>adfuerit</b> N.B.	
				<i>has been present</i>		
I	{	<i>was asking</i>	}	<b>Rogabam</b>	}	utrum
		<i>asked</i>		<b>Rogavi</b>		
		<i>had asked</i>		<b>Rogaveram</b>		
		<i>had been asking</i>				
		whether he	{	<i>is present (now)</i>	<b>adesset</b>	
				<i>was present (yesterday)</i>	<b>adfuisse</b>	
				<i>had been present</i>		

N.B.—Note that above, 'whether he *was present*' and 'whether he *has been present*,' are both expressed in Latin by 'utrum **venerit**.' This is a necessary and inconvenient consequence of the Latin Law of Sequence, which is so strict that it sometimes produces great ambiguity. Thus :

*I have asked whether he*    **Rogavi utrum venerit**  
CAME

Here it is impossible to tell from the Latin, whether *he came*, or *he has come*, is the correct translation. But the Latins cannot help themselves : if they wrote '**rogavi utrum venerit**,' then, since **rogavi** means both *I asked* and *I have asked*, we should naturally render the sentence,



not 'I have asked whether he came,' but 'I asked whether he came.' This is a serious deficiency arising from the poverty of the Latin language in respect of *Tenses*: for they have nothing but *rogavi* to render our two tenses, *asked* and *have asked*.

<i>I will ask why he</i> CAME	Interrogabo cur <b>venerit</b>
<i>Don't you know the esteem in</i>	Nescisne quanto in honore
<i>which HE WAS HELD ?</i>	<b>fuerit ?</b>

**Apparent exception to Sequence of Tenses.** In a conditional sentence 'if I had come, what would you have done?' the Pluperfect Subjunctive is used in both cases; and, even when the sentence depends upon a Present Tense 'I know,' the Pluperfect in the Protasis '*si venissem*' is retained. For the Tense depends upon the nature of the condition, and not on the tense of the Principal Verb. But the Pluperfect in the Apodosis is changed, according to the Rule of Sequence, '*Scio quid facturus fueris si venissem*,' 'I know what you would have done, if I had come,' where the condition is expressed by the Future Participle.

**65. Subordinate Conjunctions.** (1) time: *after (that), before (that), now that, since, until, when, while*; (2) circumstance: *whereas, while*; (3) reason: *as, in that, because, inasmuch as, seeing that*; (4) condition: *if, provided that, supposing, whether, although, however, unless*; (5) result: *so as, so that, in such a way, manner, &c. that*; (6) purpose: *in order that, so that, to the intent that, lest*.

The above list includes only those of the Prepositional Conjunctions that are followed by a Subject and a Tense of the Verb, e.g. '*before* he came.' But practically many other Prepositions are Conjunctions though only used with Verbals or (in the case of *to*) with an Infinitive: (1) circumstance: *besides, instead of, without*; (2) instrument: *by, of*; (3) reason, cause: *for, on*; (4) condition: *in spite of*; (5) purpose: *to, from*.

**66. Time.** It will be seen that the Latins are forced to supply their weakness in Prepositional and other Conjunctions, and also in Verbals, by using their strength in Moods. In this way the same Conjunction, e.g. *quum*, may be used, (1) to denote *time* with the Indicative, (2)



to denote *thought* (whether it be (1) *cause*, 'since,' or (2) *succession*, 'upon,' or (3) *contrast*, 'though,' 'whereas') with the Subjunctive.

SINCE *this is so, what in the world will you do?*

Quæ quum ita sint, quidnam facies?

WHEN *I used to live at Athens, I used to attend Balbus' lectures*

Quum Athenis agebam, Balbum audiebam

N.B.—In narrating the *past*, when we mention one event as occurring simultaneously with the occurrence or completion of another event, we generally imply some further connection than *at the time when*, e.g. '*when he heard this, he fled.*' Here there is a notion of *cause*, or at least, of *succession*. Such a sentence would be rendered in Latin '*Quæ quum audivisset.*'

**Rule**—'*Quum*' with the Imperfect and Pluperfect generally takes the Subjunctive.

**After (that), postquam.** In English when we use *after* for *when*, we generally desire to express that the first action is *completed* before the second begins, e.g. '*when he heard me,*' but '*after he had heard me.*' The Latins, on the contrary, generally use, in this sense, the Pluperf. Subj. with *quum*, and the Perf. Ind. with *postquam*.

**Rule**—'*Postquam*' takes the Perfect, unless the interval is expressed or emphatically implied.

AFTER *the rebellion HAD BEEN PUT DOWN he returned to Rome*

Postquam seditio compressa est Romam rediit

Ten years AFTER *the rebellion HAD BEEN put down, he &c.*

Decimo anno postquam seditio compressa erat, &c.

As (1) *postquam* is generally used of time without expressing *thought*, it is followed by the Indicative. Else, use



(2) **quum** with Subjunctive, or (3) the Ablative Absolute,\* **'seditione compressa,'** or (4) **post** governing a Noun qualified by a Participle or by some word used as a Participle, **'post seditionem compressam,' 'post Tullium consulem.'**

**Before (that), antequam, priusquam** (like **postquam**) take the Perfect where we often use the Pluperfect. But they differ from **postquam** in needing no word like **quum** to represent their meaning with the additional meaning of '*thought*.' They refer to the *future*, and hence have a natural affinity with the Subjunctive.

**Rule—'Antequam,' 'priusquam,' 'dum,' 'donec,' and 'quoad,'** are followed by the Subjunctive when design is implied, or when an action is referred to that has not actually commenced.

<i>They retired (on purpose)</i> <b>BEFORE</b> <i>the city was</i> <i>(could be) captured</i>	<b>Ante</b> sese receperunt <b>quam</b> urbs caperetur
---	---

Note also the logical use of the Future in Latin (see Paragraph 11) :

<b>BEFORE</b> <i>I see you</i>	<b>Antequam</b> te videbo or vi- dero
--------------------------------	--

*Before* is sometimes expressed by an Ablative Absolute with **nondum**, e.g. **'nondum urbe condita,'** or by **ante** governing a Noun qualified by a Participle, **'ante urbem conditam.'** The following sentences illustrate the Latin rendering of English Conjunctions of time :—

<b>NOW THAT</b> <i>he had arrived</i> <i>at Rome the young man</i> <i>felt sure of success</i>	<b>Tum</b> vero adolescens, <b>quam</b> Romam venisset, omnia spe præsumebat (Notion of cause)
--	---

\* The Ablative, denoting some *circumstance*, something *with* which an action takes place, seems naturally used in this way.



SINCE *we began our journey we have not seen a man*

**Ex** quo tempore profecti sumus ne unum quidem hominem vidimus

SINCE *we began our journey we have seen two hundred men*

**Postquam** profecti sumus, homines ducentos vidimus

UNTIL *I (FACT) knew you, I thought every Roman a knave*

**Donec** (or **antequam**) tenoram Romanos omnes veteratores esse duxi

UNTIL *I (POSSIBILITY) am deceived, I shall treat him as though he were honest*

Hominem, donec me **deceperit**, tanquam probum habebo

*I shall NOT believe you UNTIL you keep your word*

Quum promissa **servabis**, tum demum tibi credam

WHEN, see the beginning of the Paragraph.

WHILE *this was going on, the enemy fled*

**Dum** hæc **geruntur** (not **gerebantur**) hostes terga dederunt (Par. 11)

WHILE HEADING *a charge, he fell*

**Dum** pugnam princeps **ciet**, occidit. (Or **ciens** rarely ; but never **dum ciens**. See Par. 70.)

The sequence of events is sometimes expressed in English by the Present Participle of the Verb *have*. 'Having finished this, i.e. *having* this finished, I shall return.' This must be rendered in Latin by the Pass. Part. Ablative Absolute, 'his auditis,' or by a Conjunction.

N.B.—With Intransitive Verbs, the Ablative Absolute cannot be used : 'Having now settled here, I don't intend to move.' 'Quoniam hic jam consedi, migrare nolo.'



None but the Deponent Verbs have a Participle that can render the English Participle with *having*.

HAVING *said this he de-* Hæc **locutus** abiit  
*parted*

67. **Conjunctions of circumstance.**

<p><i>We maintain that virtue is the chief object of life, WHEREAS or WHILE you maintain that plea- sure is</i></p>	<p>Virtutem nos quidem, vos <b>autem</b> voluptatem sum- mum bonum esse dicitis</p>
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N.B.—Distinguish this use of *while* from the temporal use. *Autem* is often omitted.

<p><i>It is unjust that this should be granted to you WHILE it is refused to us</i></p>	<p>Injustum est hoc vobis con- cedi, negari nobis</p>
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68. **Conjunctions of reason** are followed by the Indicative, if prominence is given to the truth of the *fact* on which some statement is based.

<p><i>AS you have promised, you must keep your word</i></p>	<p>Tu, <b>quoniam</b> promisisti, fidem præstare debes</p>
<p><i>IN THAT you did it know- ingly, your crime is worse than that of the rest</i></p>	<p><b>Quod</b> (or Tu <b>qui</b>) sciens fecisti, gravius quam ceteri, peccavisti</p>

N.B.—When we put *not* before *because*, the Verb following *because* no longer expresses a *fact*, and therefore can no longer be rendered by the Latin Indicative. Hence :

<p><i>I am doing this, not BE- CAUSE it is pleasant, but BECAUSE it is right</i></p>	<p>Hoc facio, non <b>quod</b> ju- cundum <b>sit</b>, sed <b>quia</b> honestum <b>est</b></p>
--	--



INASMUCH AS (SEEING THAT, SINCE) <i>you do not pity us, you cannot expect us to pity you</i>	Tu, <b>quum</b> (or <b>qui</b> ) nostri non <b>misereris</b> , non sperare debes fore ut tui misereamur. (Prominence given to the <i>fact</i> )
<i>I ought to be grateful INASMUCH AS I have received many benefits from him</i>	Debeo gratus esse, <b>ut</b> qui multa ab illo beneficia accepi
SINCE <i>this is so, why do we delay?</i>	Quæ <b>quum</b> ita <b>sint</b> , cur moramur? (Prominence given to the <i>cause</i> )

## 69. Conjunctions of condition.

(1) A condition, if capable of being fulfilled, must refer to *future time*.\* If it refers to the *past*, it can only express *what might have been, but cannot now, be fulfilled*.

(2) In a language that, like the Latin, has distinct Moods to denote what is *fact*, and *not fact*, **si** cannot be followed by the *fact Mood*, the Indicative, without losing the notion of condition. '**Si** quid habeo, do' means very little more than '*when* I have anything, I give it.' '**Si** quid habui, dedi' means '*whatever* I had I gave.' Neither of these sentences is really conditional. The following are conditional :—

IF <i>I (shall find that I) HAVE anything, I will give it</i>	<b>Si</b> quid <b>habebo</b> , dabo. (Note the English weakness, <i>have</i> being used both for Future and Present)
<i>Should I have (or, if I were to have, or, if I had, which is possible) anything, I would give it</i>	<b>Si</b> quid <b>habeam</b> , <b>dem</b>

\* In '*if* he said that, he was mistaken,' *if* means '*assuming that*.' In '*if* he said that, I should contradict him,' *said* is the Old English Subjunctive, and means '*were to say*.'



IF *I had anything (which I have not, and cannot have) I would give it*

**SI** quid **haberem, darem**

IF *I had had anything, I would have given it*

**SI** quid **habuissem, dedissem.** (Or, graphically, **dederam**)

**Rule**—In conditional sentences, ‘**si**’ with the Past Tenses of the Subjunctive is used to denote an impossible, ‘**si**’ with the Present Tenses, to denote a possible, condition.

Sometimes the thought is changed from *sequence* to *consequence*, in which case the Verb is changed in the Apodosis,\* from the Future to the Present Subjunctive, e.g. ‘**Si** quid habebō, dem,’ ‘if I have anything, I *will*, or *rather*, I *would*, give it’ But this is not the regular construction. And :

**Rule**—You must never use different Tenses of the Subjunctive in the Protasis and the Apodosis.

IF NOT : see Paragraph 70.

*You will succeed, PROVIDED THAT you do your best*

Rem perficies **dummodo** (or **modo si** or **modo**) pro virili **agas**

SUPPOSING *I have a dagger, it does not follow that I'm an assassin*

**Fac** me sicam **habere**; non sum continuo sicarius (or Etiam **si** sicam habeo, *assuming it as a fact*)

A condition can also be expressed by a Participle and Ablative Absolute, provided that the context removes ambiguity.

\* The ‘if’ clause is called the *Antecedent* or *Protasis*; the clause containing the consequence is called the *Consequent* or *Apodosis*.



IF *you take the city in three months, what will you do then?* Quid igitur deinde facies, **urbe** tribus his mensibus **capta**?

But if '**tribus his mensibus**' were removed, the meaning might be 'since you have taken the city.'

*Though* (O.E. *theah*) is connected with *the, that*; and calls attention to a condition or circumstance 'even in the (case that).' The close connection between the Demonstrative and Relative (*the* was once the English Relative, as *that* now is) makes it not surprising that *though*, i.e. *in-the*, or *al-though*, i.e. *even in the*, should be rendered in Latin by **quanquam** (**quam-quam**), or **quamvis**, both emphatic forms of **quam**, *in the way in which, or in what way*. **Quanquam** often refers to facts, '**quanquam** iratus est,' '*although* he is angry;' **quamvis** (in good prose) means *however much*, and does not refer to a definite fact. Hence:

Rule—'**Quanquam**' generally takes the Indicative, '**quamvis**' never.

Rule—'**Quamvis**' is often used with Adjectives, without a Verb:

*Pray be silent, however angry you may be* **Quamvis** iratus, cura ut taceas

*Though* often implies that something does not exist *in the way in which* it might be expected to. Hence:

THOUGH *he is brave, he's not very clever* Homo est, **ut** fortis, **ita** non admodum acutus (*In the way wherein, or whereas, he's brave, &c.*)

The same sentence might be expressed thus, 'He is brave, but *in such a way that* he's not clever,' '**Ita** fortis est **ut** tamen non acutus sit.'

THOUGH *this is useful, it is not right* Hoc est **ita** utile **ut** honestum non sit



*Though*, used parenthetically for *yet*, *but*, is **quanquam**.

THOUGH, *why do I waste time in complaining?*      **Quanquam**, cur querendo tempus tero?

*Unless, if . . . . not*, **nisi**: rarely **si non**, unless the **si** and **non** are separated. **Nisi** follows the same rule as **si**. See above.

'*Not . . . . unless*' is sometimes represented in Latin by '*ita . . . . si*,' i.e. '*only on this condition . . . . if*.'

*I shall not forgive you UNLESS you forgive him*      Ego, **hac lege** (or **ita**) tibi, **si** tu illi, ignoscam

UNLESS you agree in your wishes, you cannot be friends      Quod **si** eadem velitis, **tum demum** amicitiam possitis conjungere. (*Then and not till then*)

*Whether* (*which of two*) is often equivalent in English to *if on the one hand*. '*Whether* (i.e. *whichever of two things we do*) we rejoice or sorrow, we shall always remember you.' This is rendered in Latin by **sive**, *if either*, 'Nos, **sive** gaudebimus, **sive** (or **seu**) dolebimus, tui nunquam obliviscemur.'

N.B.—Carefully distinguish between *whether* meaning *whichever of two things*, **sive**, and *whether* following a Verb, e.g. 'he asked,' and meaning *which of two things*, i.e. **utrum**. (See Paragraph 51.)

The principal danger of confusing the two meanings of *whether* is, when *whether* means **sive**, but is placed after the principal sentence, e.g. 'I am not much troubled, *whether* this be true or false.'

N.B.—Note here that, though in English we sometimes use *be* after *whether*, the Latins, as in the last example, use the Indicative. The reason is that *nothing is implied as to the possible incorrectness of the suppositions*: the meaning is 'assuming it to be true, or assuming it to be false, and I'm not just now concerned with the question whether it is true or false.'



**70. English Ellipsis of Verb after Conjunctions.** We have seen that *quamvis* can be used Adverbially to qualify an Adjective or Participle. In English a great number of Conjunctions are thus used, '*while walking*' for '*while he was walking*.' So, '*when young*,' '*though hot-tempered*,' '*if true*.' This ellipsis is rare in Latin. Insert the Verb, *e.g.* '*when he was young*,' or turn the sentence by an appositional Noun, or by a qualifying Participle, or otherwise:

WHILE WALKING <i>he fell</i>	<i>Ambulans, inter ambulandum, cecidit</i>
WHEN A BOY <i>Balbus was sent to Athens</i>	<i>Balbus puer Athenas missus est</i>
<i>He is frivolous, IF NOT immoral</i>	<i>Homo levis est, nedum (or ne dicam) improbus</i>

**71. Conjunctions of result.** Even in English we sometimes express *result* (even though it is a *fact*) not as a *fact*, but as a *consequence*, in the Infinitive. 'The walls were so battered as *to be* no longer tenable.' The Latins, having their Subjunctive, express a result by that Mood, preceded by *ut*, *in which way*. Sometimes *ut* is preceded by *ita*, *in that way*.

N.B.—This construction\* is used even after verbs of happening, the notion perhaps being 'things happened *in such a way that*, &c.' *e.g.* 'It happened once that the house was set on fire.' 'Forte accidit *ut* ædes incenderentur.'

**72. Conjunctions of purpose.** Purpose is expressed in Latin by (1) *ut* with the Subjunctive, (2) *ad* with the Gerund or Gerundive, and, more rarely, (3) *causa* followed by the Gerund or Gerundive, and (4) the Fut. Part. Active; also, after Verbs of Motion by (5) the Supine, *e.g.* '*venio visum urbem*,' where *visum* is really a Verbal Noun placed in the Acc. after *venio* (like *rus, domum*), and itself governing an Accusative.

\* When using it, observe the Sequence of Tenses, 64.



N.B.—In Construction (1), which is by far the most common, be careful to observe the Sequence of Tenses.

*I have come THAT I may take the city* Veni (1) **ut capiam**, (2) **ad capiendam**, (3) **causa capiendi**, (4) **capturus** (5) **captum, urbem**

We have seen above (Paragraph 45) that the Latins like to give prominence to a Negative, *e.g.* **nisi** for **si** . . . **non**. In the same way:

Rule—‘**Ut . . . non**’ is generally represented by ‘**ne**,’ or more rarely ‘**ut . . . ne**’: and so, instead of ‘**ut nemo**,’ you should write ‘**ne quis**’; instead of ‘**ut nunquam**,’ ‘**ne quando**.’\*

*O that!* is rendered in Latin by **utinam**, ‘(I desire) *that indeed*, &c.’ *e.g.* ‘**utinam** veniat,’ ‘(I desire) *that he may indeed come*.’ Wishes about the past are useless. Hence:

Rule—‘**Utinam**’ with the Present Subjunctive introduces wishes that can be, with the Past Subjunctive, wishes that cannot be, realized.

73. ‘**To**,’ various meanings of. *To* presents many difficulties to the beginner. Take for example, ‘I eat *to live*.’ Here ‘*to live*’ is not a Present Infinitive by derivation. It used to be ‘*to livene*,’ where *to* meant *toward*, and *livene* (*living*) was a Gerund, *e.g.* ‘I eat *to live*’ = ‘I eat *toward living*.’ Hence:

Rule—Whenever ‘**to**’ before a verb denotes purpose, it is not to be translated by the Latin Infinitive.

\* This applies only to **ut** denoting purpose.



<i>I eat</i> TO LIVE	Vescor { <b>vivendi causa</b> <b>ut vivam</b> <b>ad vivendum</b>
<i>I come</i> TO SEE	Venio { <b>visum</b> <b>visurus</b>

When therefore is *to live* to be rendered **vivere**? Only when \* *to live* is really a Noun and means *living*, as :

<i>I should like</i> TO LIVE	Velim <b>vivere</b>
TO LIVE is <i>pleasant</i>	<b>Vivere</b> jucundum est

Now take 'I promise *to come*.' That means 'I promise *coming*.' Yes, but the coming is future; and though we have no Future Participle, the Latins have, and can say 'I promise myself *to be about to come*.'

**Rule**—After 'I hope,' 'I promise,' turn 'to' by the Latin Future Participle Active.

<i>I promise, hope, to come</i>	Promitto, spero, me <b>ven-</b> <b>turum</b>
<i>I determine, propose to come</i>	{ Statuo, in animo mihi est, <b>venire</b> <i>But also,</i> Constituo me <b>venturum</b>

N.B.—'I hope *that it is so*' = 'spero rem ita se **habere**.'

Sometimes, where *to* conveys to our ears no distinct notion of purpose, nor of consequence, the Latins seem to find the notion :

<i>I determine</i> TO (IN SUCH A WAY <i>that I may</i> ) <i>come</i>	Constituo <b>ut</b> veniam
--	----------------------------

\* Here the *to* is redundant, improperly added as the sign of the Infinitive. *To*, in Early English, was used like *ad* in Latin, before the Gerund. The similarity of the Infinitive *live* to the Gerund *living* (which was a Dative form) caused the two to be confused, and the *to* was improperly transferred to the Infinitive, even when there was no notion of purpose.



<i>The best kind of worship is</i> TO <i>worship (such that</i> <i>we worship) God with</i> <i>purity of mind</i>	Cultus deorum optimus est ut eos pura mente vene- remur
<i>It is the way with men</i> TO <i>envy their superiors</i>	Mos est hominum ut superioribus invideant. (Their custom is <i>such</i> <i>that, &amp;c.</i> )

'I happened to see him' seems to be a confusion between '*I happened, happed, or lighted* on seeing him,' and '*it happened* to me to see him.' The Latins use the latter construction with **ut**, 'contigit mihi **ut** hominem viderem.'

Rule—Use '**ut**' after '**contingit**,' '**accidit**,' '**evenit**,' '**fit**,' &c.

N.B.—After verbs of *asking, commanding, advising, and striving*, *to* is rendered by **ut** with the Subjunctive. It is easy to see that, in 'I command you to go,' *to go* may be regarded as independent of what precedes, and as equivalent to '*in order that* you may go,' '**impero tibi ut eas**'; or else *you-to-go* may be regarded as an Objective clause, '*your going*,' after '*I command*,' '**jubeo te ire**.' Hence:

Rule—

With *ask, command, advise* and *strive*,  
By **ut** translate Infinitive ;  
But not so after **jubeo**, nor  
After the Verb Deponent **conor**.

*To* after an Adjective modified by *enough*, e.g. *not good enough*, or after *fit, worthy*, conveys a notion of purpose or result, and may therefore be rendered by **ut** or by **qui** (i.e. **ut is**) with the Subjunctive.

*He is not fit for you* TO Non dignus est **quocum**  
*converse with* (i.e. **ut cum eo**) collo-  
quaris



The Adjective is sometimes implied in *the* :

*I am not the* (SUITABLE) *man* Non is sum **qui** (**ut ego**)  
*TO commit such a fault* hanc culpam admittam

*To* denoting purpose and following the Object \* of a Transitive Verb, is often rendered by the Relative followed by the Subjunctive.

*I sent men* TO ask for Misi (homines) **qui** (i.e. **ut**  
*peace* **ii**) pacem peterent

*To* after *too* is expressed, in Latin, by a periphrasis. 'He is too kind *to* hate' means '*for the purpose of* hating, he is too kind.' But the expression is slovenly and liable to ambiguity. What is the meaning of :

"Too fond *to* rule alone" ?—POPE.†

It might mean 'too foolishly affectionate to rule alone,' but it is intended to mean 'too fond of ruling.' To avoid the ambiguity that might attend such sentences as '*nimis clemens est ut oderit or ad odiendum*,' the Latins say, 'he is kinder *than that he could* (or, *than a man that could*) hate.' 'Clementior est **quam ut or quam qui** possit odisse.'

*They came too late* TO be of *any use* Serius advenere **quam qui**  
 possent prodesse

*To* often means '*as regards*'‡ in 'He was the first *to*,' 'I am glad *to*,' 'I am sorry *to*,' &c. This is rendered either by **quod**, or by turning the Infinitive into a Finite

\* The Object is sometimes understood in Latin.

† Compare

"but, for a calm unfit,  
 Would steer too nigh the sands *to* boast his wit."  
 DRYDEN.

‡

"To *sue* to live, I find I seek to die,  
 And seeking death find life."  
 Measure for Measure, iii. 1. 43.

Here, *to sue* means *in suing*, and corresponds to *seeking*.—Shakespearean Grammar, Paragraph 357.



Tense, and appending *first, glad, &c.* as an Adjective, or as an Adverb.

<i>Cato was the first TO speak</i>	Cato <b>primus</b> dixit
<i>I was glad TO find that you were in good health</i>	Gaudebam <b>quod</b> te intellexi bene valere, <i>or, libenter</i> intellexi

*To* also means *as regards* or *in*, after *shameful, wonderful, incredible, easy, pleasant, honourable*, and is sometimes rendered by the Passive Supine, e.g. '*mirabile dictu,*' '*wonderful in-the-being-said.*'

**Dictu, factu, gustatu, auditu, cognitu, visu, inventu,** are thus used.

74. **The English Present Participle** often expresses more than mere simultaneousness, and therefore cannot often be rendered by the Latin Present Participle. It often implies some Conjunction; but what Conjunction is implied, it is not always easy to determine. The loose and ambiguous use of the Present Participle is a defect in English.

N.B.—The meaning of the Participle must be determined by the context. When the Principal Verb is in the Past or Present Tense, the Participle often means '*although*' or '*since*'; when the Principal Verb is in the Future Tense, the Participle often means '*if*.' This also applies to Verbals preceded by Prepositions: see Par. 75.

KNOWING (SINCE YOU KNOW) <i>this, why do you ask more questions?</i>	Quæ <b>quum</b> scias cur plura quæris?
--	---

KNOWING (ALTHOUGH HE KNEW) <i>that it had been forbidden, he nevertheless ventured to come</i>	Quamvis <b>sciret</b> id vetitum esse, ausus est tamen venire
--	---

FINDING (AS SOON AS, or, IF he finds) <i>that he is unwelcome, he will return</i>	Hic <b>simul</b> atque (or si modo) <b>intelleverit</b> se haud expectatum venire, redibit
---	--



**Sciens** would mean simply 'in the state of knowing,' or 'at the time of knowing.'

The Relative is often to be supplied before a Participle in English, *e.g.* 'the soldiers (that were) *remaining* in the town, as well as those (that were) *encamped* outside.' This Relative must be expressed in Latin. (See Par. 58.)

75. **The English Verbal** gives great flexibility to our language. It is a great advantage to be able, by merely affixing *-ing*, to construct a form of the Verb that can be treated in almost all respects as a Noun. The English Verbals cannot often be rendered by Latin Verbal Nouns such as **tactus**, touching; **auditus**, hearing; **equitatio** (Pliny), *riding*.

When the Verbal is the Subject or Object, it is often equivalent to an English Infinitive, and can be rendered by a Latin Infinitive :

WALKING *is healthier; but* Quamvis **ambulare** mihi  
*I prefer RIDING* plus prosit, malo tamen  
**equitare**

The Verbal, when an English Preposition precedes it, can often be rendered by the Latin Gerund, or, if an Object follows the Verbal, by the Gerundive, *e.g.* 'for the sake of *taking* the city,' 'causa **captendi urbem**,' or 'causa **urbis captendæ**' (of the city being taken).

For some reason (I do not know what), after the more common Prepositions **ad** and **in**, the Gerund is not allowed to govern an Object.

**Rule**—After 'ad' and 'in,' if the Verb has an Object, use the Gerundive and not the Gerund, *e.g.* 'ad placandos (not -um) deos,' 'in laudando victore (not -em)'.  
 .

The Gerund (or Gerundive, if combined with a Substantive) follows **ad**, *for*; **de**, *concerning*; **in**, *in*; **inter**,



during; **ob**, on account of; but not often other Prepositions.

Note the different renderings of the same Preposition and Verbal, varying with the difference of Tense in the principal Verb.

**Verbals after Prepositions.**

<i>I am surprised</i> AT <i>your</i> OBJECTING	Miror <b>quod</b> adversaris
<i>He's clever</i> AT FINDING <i>weak points</i>	Satis acutus est <b>in</b> investi- gandis erroribus
<i>I have no doubt</i> ABOUT <i>your</i> RECOVERING	Non dubito <b>quin</b> futurum sit ut convalescas
<i>Write to him</i> ABOUT PAR- DONING <i>the prisoner's</i>	Fac scribas homini <b>de</b> venia captivis danda
AS TO FORGIVING <i>him, I</i> <i>shall do no such thing</i>	<b>Quod</b> me rogas (rogant) ut ignoscam homini, omni- no non faciam
BESIDES SINGING <i>she can</i> <i>dance</i>	Mulier <b>non solum</b> canit sed etiam saltare didicit
<i>What do you mean</i> BY THREATENING <i>me?</i>	Quid vis <b>quod</b> mihi hæc minaris?
BY BREAKING down <i>the</i> <i>bridge, he cut off the</i> <i>supplies of the enemy</i>	<b>Ponte rescisso</b> hostem a commeatu <b>interclusit</b>
BY GETTING up early, <i>I ex-</i> <i>pect to finish my work</i>	<b>Si</b> prima luce <b>surrexero</b> , spero me opus perfectu- rum
<i>One gains style</i> BY READING <i>speeches and poems</i>	Elegantia loquendi <b>legen-</b> <b>dis</b> oratoribus et poetis augetur
BY PERSEVERING <i>he won</i>	<b>Perseverando</b> vicit
ABOUT THE BUILDING of <i>the bridge</i>	<b>Inter</b> pontem <b>faciendum</b>



*I shall punish you* FOR  
DOING *this*

*Socrates was condemned*  
FOR CORRUPTING, *so*  
*people said, the young*  
*men*

*You have no cause* FOR  
COMPLAINING

*The ram was useful* FOR  
BATTERING *down the*  
*wall*

*It's a shame to take money*  
FOR GIVING *a verdict*

*I was deterred by him* FROM  
COMING

FROM EQUIVOCATING *you*  
*will come* TO LYING

HOPING *is very different*  
FROM BELIEVING

IN KEEPING *your word you*  
*will be consulting your*  
*brother's interests*

*You are late* IN COMING

IN DOING *this I have no*  
*object but the good of*  
*the country*

*Virtue is manifested* IN  
DESPIISING *pleasure*

IN BLAMING *him you blame*  
*me*

*I am* IN FAVOUR OF RE-  
TREATING

Te, **qui** hoc feceris, poena  
afficiam

Socrates damnatus est **quod**  
juventutem corrumpet  
(Subjunctive expresses  
'so people said')

Non habes **cur queraris**

Aries utilis erat **ad muros**  
**conquassandos**

Turpe est pecuniam **ob rem**  
**judicandam** accipere

Hic me **quominus venirem**  
deterruit

{ Tergiversatus mox men-  
tieris  
Tergiversatio mendacii  
parens

**Sperare** aliud, aliud et dis-  
simillimum est **credere**

**Si fidem præstiteris** } fratri  
**Fidem præstando** } con-  
sules

**Serior venis**

**Quod autem hoc facio** nul-  
lam habeo causam præ-  
ter rei-publicæ commo-  
dum

**In contemnenda voluptate**  
virtus cernitur

**Quam** illum culpas, me  
quoque culpas

Equidem **recedendum esse**  
censeo



INSTEAD OF CRYING <i>he laughs</i>	<b>Tantum abest ut lacrimetur, ut rideat</b> <b>Ridet quum debet lacrimari</b>
INSTEAD OF CRYING, <i>work</i>	Age, <b>omissis lacrymis</b> , tenta quid possis
<i>This comes</i> OF HELPING <i>you</i>	<b>Quod tibi subvenire volui hunc habeo fructum</b>
<i>I am tired</i> OF HEARING <i>the same thing a thousand times</i>	Tædet me eadem milliens <b>audire</b>
<i>The idea of your ever IMPROVING!</i>	Tu <b>ut</b> unquam te corrigas ! (i.e. <i>to think that, &amp;c.</i> )
<i>I despair</i> OF FINDING <i>it</i>	Despero me id <b>reperturum esse</b>
ON HEARING <i>this he blushed</i>	<b>His auditis</b> } eru- <b>Quæ quum audivisset</b> } buit
<i>What will you do</i> ON HEARING <i>this?</i>	<b>Quæ si intellexeris</b> } quid tandem facies ? <b>Simulatque hæc intellexeris</b> }
<i>He is bent</i> ON MAKING <i>money</i>	Attentus est <b>ad divitias accumulandas</b>
<i>He failed</i> THROUGH ATTEMPTING <i>too much</i>	Ne modica quidem tenuit, <b>quia ad altiora tendebat</b>
SINCE HEARING <i>from you I found that I was mistaken</i>	<b>Postquam</b> tuas literas <b>accepi</b> , intellexi me errorem fecisse
SINCE SETTING OUT <i>from home, I have not received one letter</i>	Litteras, <b>ex quo tempore domo profectus sum</b> , ne singulas quidem <b>accepi</b>
<i>No one ever sees him</i> WITHOUT calling him a traitor	Nemo illum unquam adspicit <b>quin</b> proditorem compellet



*He speaks well* WITHOUT  
PERSUADING *anybody*

*You will make mischief*  
WITHOUT *meaning it*

*I should not have come here*  
WITHOUT *obtaining a*  
*safe conduct*

*He was condemned* WITH-  
OUT BEING *heard*

WITHOUT *openly accusing*  
*him you insinuate char-*  
*ges against him*

*We returned* WITHOUT EF-  
FECTING *anything*

Bene loquitur, **neque** tamen  
cuiquam persuadet

**Quamvis** imprudens, certa-  
mina seres

Quod **nisi** mihi hostis fidem  
dedisset tuto me reditu-  
rum, nunquam huc ve-  
nissem

**Inauditus** damnatus est

**Ita** hominem non accusas  
**ut** tamen aperte insimu-  
les

**Re infecta**, rediimus

N.B.—The Gerundive, *e.g.* **ferendum**, means, in Cicero, 'that which *is to be, ought to be, borne.*' In later writers, it sometimes means 'that which *may be, can be, borne.*' But, *when preceded by non or vix, ferendum* is used even by Cicero, to mean *bearable, tolerable.*

76. The Subject of the principal Verb, in a sentence containing a subordinate sentence, should often come first in Latin, where it does not come first in English :

*When THEMISTOCLES had*  
*secured the safety of*  
*Greece by the destruction*  
*of the Persian fleet, he*  
*wrote a letter to Xerxes*

**Themistocles**, postquam,  
Persarum classe deleta,  
Græciam servavit, epis-  
tolam ad Xerxen misit

Thus the clumsy repetition of *he* is avoided.

77. **Parentheses.** The introduction of a Pronoun may sometimes be avoided, and the unity of the sentence and prominence of the principal Subject may still be preserved, by the use of a parenthesis. This is very commonly used



to describe some minute circumstance connected with the principal Subject or Object :

<p><i>He accordingly gave orders to the whole army to march to Nuceria. IT was about ten miles off.</i></p>	<p>Itaque suis imperavit ut Nuceriam—<b>aberat autem fere decem millia passuum</b>—cum omnibus copiis contenderent.</p>
---	---

If the clause had not been introduced parenthetically, immediately after **Nuceria**, so as to avoid the possibility of ambiguity, **illa** or **oppidum** would have been of necessity inserted.

78. **In Oratio Recta** the words of the speaker are used. The usual method of introducing a speech in Oratio Recta is to leave the previous sentence unfinished, supplying the verb **inquit** (not **dixit** nor **respondebat**) *after the first emphatic word of the speech.*

<p><i>Then Crassus SAID 'I for my part don't believe it'</i></p>	<p>Tum Crassus 'Equidem <b>inquit</b> 'non credo'</p>
--	---

<p><i>'Why not?'</i> I ANSWERED</p>	<p>Cui ego 'Quare' <b>inquam</b> 'non credis?'</p>
-------------------------------------	--

Sometimes **inquit** is omitted, the previous sentence being still left incomplete. 'Tum Crassus "Equidem non credo."'

78a. **In Oratio Obliqua**, *that* must be placed before the English words of the speaker, which are consequently changed in person and tense. *Crassus said that he did not believe it.*

The following changes take place in Latin. The first is so obviously necessary that it requires no reason :

(a) **Rule**—All principal Verbs (that is, Verbs directly making a statement) are transformed from the Indicative to the Infinitive, retaining their original Tenses.



<p>(<i>He said</i>) 'I DON'T BELIEVE it, I never DID believe it, and I never SHALL believe it'</p>	<p>(Dixit) 'se neque * credere neque credidisse neque unquam crediturum'</p>
--	--

Notice that there is no change in Latin to correspond to the English change from the Present in Oratio Recta to the Past in Oratio Obliqua, 'I *do* not believe,' 'He said that he *did* not believe.' In Latin the Verbs, though changed in Mood, *retain their original Tenses*. The Latin language has not the English power of representing the Simple Past after **dixit**. 'Negavit se **credidisse**' would mean 'He said that he *had not believed*,' i.e. in Oratio Recta 'I *have* not believed.' Remember therefore to translate : 'He said that he DID not believe' by 'Negavit se **credere**.'

The Future Infinitive does not exist in all Latin Verbs, e.g. not in most Inceptives, such as **mitesco**, **crebresco**, **creasco**. We must therefore use a periphrasis :

<p><i>He said that</i> (IT WOULD COME TO PASS THAT) <i>the city would increase</i></p>	<p>Dixit fore ut urbs cresceret</p>
--	-------------------------------------

Remember that the Passive Future Infinitive, **captum iri**, means 'that there is a going to capture,' **captum** being an indeclinable Supine. Consequently **captum** cannot agree with **urbem** in :

<p><i>He said that the city</i> WOULD BE TAKEN</p>	<p>Dixit urbem <b>captum iri</b></p>
--	--------------------------------------

The Conditional Tenses of the Apodosis that are in the Subjunctive in Oratio Recta, are rendered by the Future Participle with **esse** or **fuisset** in Oratio Obliqua :

\* These words are supposed to come in the middle of a speech at a distance from **dixit** : if they were close to **dixit**, you would have **negavit** for **dixit neque**.



**Oratio Recta.**

Ad hæc Cæsar : ' Si ' inquit ' intra decimum diem urbem tradidissetis e quidem ab oppugnandis muris **temperavisset** '

' Si modo ' inquit ' frater mihi adesset, **gauderem** '

' Si quid ' inquit ' habeam, dem '

**Oratio Obliqua.**

Ad hæc Cæsar respondit : ' Se, si intra decimum diem urbem tradidissent, ab oppugnandis muris **temperaturum fuisse** '

' Si frater sibi adesset, se **gavisurum fuisse**. ' (Unfulfilled condition)

' Se, si quid **haberet datum esse**. ' (Fulfilment of condition possible)

(b) In the Oratio Obliqua, the writer does not guarantee any statement of the speaker as a *fact*, and therefore has no right to use the Indicative. Note therefore the following changes :—

**Oratio Recta.**

Tum alter ' Misi ' inquit ' servos quos **habui** fidelissimos '

Cui Balbus ' Veniam ' inquit ' si **potero**, quanquam hodie **ægroto**; sin minus, veniet frater, qui decem tantum millia passuum **abest** '

Ille respondens ' Si ' inquit ' Cicero **occisus erit**, omnes moriemur '

**Oratio Obliqua.**

' Se misisse servos quos (*in his opinion*) fidelissimos **haberet** '

' Se venturum, si **posset**, quanquam illo die **ægrotaret**; sin minus, venturum fratrem, qui decem tantum millia passuum **abesset** '

' Si Cicero **occisus esset**, se omnes morituros **esse** '

**Rule**—Subordinate Indicatives, that is, Indicatives following ' qui, ' ' quia, ' ' quam, ' ' quanquam, ' ' quum, ' ' etsi, ' ' si, ' in Oratio Recta, are changed into Subjunctives in Oratio Obliqua.



Where **qui=et is, nam is**, it is sometimes followed by the Infinitive in Oratio Obliqua: thus '**qui abest**' in the last example but one, above, might have been rendered in Oratio Obliqua by '**quem (nam eum) abesse.**'

Beginners had better not use this licence.

(c) Put *he said that*, before an Imperative, e.g. *run, licet curras, fac curras.* *Run* will then have to be changed into *he ought to run, currendum esse*, or *he might, should, run (licere ut) curreret, (faciendum esse ut) curreret.* Hence:

The general cried, '*Press on, do not give ground.*'

#### Oratio Recta.

Imperator '**Instate**' inquit,  
'**nolite pedem referre**'

#### Oratio Obliqua.

Imperator milites hortatur  
'**Instarent, nolent** pedem referre,' i.e. 'let them press on.'

**Rule**—Imperatives in Oratio Recta are to be turned into Imperfect Subjunctives in Oratio Obliqua.

(d) A question in the Second Person, e.g. 'What are you doing?' may naturally become a Dependent Interrogative, when preceded by *he said*, which implies *he asked.* Thus:

'**Why are you advancing?**  
*Why did you not sound the retreat?*'

'**Cur progredierentur?** Cur non receptui cecinis-  
**sent?**'

**Rule**—Questions in the Second Person are to be rendered in the Oratio Obliqua by the Imperfect or Pluperfect Subjunctive.

Questions, being asked about oneself, or about an absent person, are very often not asked for information, but to express emotion. They are then called *questions of appeal*. If 'Why do I delay?' were rendered in Oratio Obliqua '(Interrogavit) cur moraretur,' it would seem too formal and frigid, as though it were a question really asked for information. Hence the Latins prefer to render such passionate questions by the Infinitive. 'He said *he was delaying there*—(and) *why!*' '**Cur se morari?**'



'Why are we lingering here? Why is our general absent?'      'Cur **se** ibi morari? Cur **abesse** imperatorem?'

The Future Indicative must be rendered by the Future Infinitive :

'WILL the enemy DELAY?'      'Num **hostem moraturum esse** ?'

**Rule**—Questions in the First and Third Person are to be rendered in the Oratio Obliqua by the Accusative of the Person, and the Infinitive of the Verb.

(e) **Pronouns, Personal and Demonstrative, together with their derived Adverbs, will usually be changed.**

Of course **ego, tu, nos, and vos** cannot possibly find a place in Oratio Obliqua ; **me** must be changed into **se, tu** into **ille, &c.** Further, 'I stand *here*,' said he, 'for justice,' will be changed into 'He said that he stood *there* for justice.' Thus, **hic** will be changed into **ibi, nunc** into **tum**, and **hodie** would be regularly changed into **illo die** ; but, for vividness' sake, the demonstrative forms may sometimes be retained.

(f) *He, him, his*, are often ambiguous in an English speech reported (as in newspapers) in Oratio Obliqua. The Latin distinction between **se** and **illum** diminishes but does not remove the ambiguity.

The general rule is that **se** refers to the speaker, thus :

'Let them not distrust his watchfulness'      'Ne de **sua** vigilantia dubitarent'

But, when **suum** is wanted to refer to the Subject of some subordinate Verb, *e.g.* of **dubitarent** above, then **ipse** is sometimes used *antithetically* to refer to the speaker, thus :



*'Let them not distrust their own valour or his watchfulness'*      *'Ne de sua virtute aut de ipsius vigilantia desperarent'*

At other times, the *ipse* emphasizes a subordinate Subject to shew that *suum*, *se* refer to that Subject, and not to the principal Subject.

*He said 'he (the speaker) advised him to save himself'*      *'Se monere illum ut se ipse servaret'*

(g) The sentence preceding a speech in *Oratio Obliqua* is often completed, and the speech begun with the Verb of speaking implied and not expressed. *'Imperator in hunc modum milites hortabatur. "Instarent; quid morarentur? Præsto esse victoriam."*

The following is an example of the differences between *Oratio Recta* and *Oratio Obliqua* :—

#### *Oratio Recta.*

Imperator, milites hortatus  
*'Instate' inquit. 'Cur nunc hic moramur? Num hostis morabitur? Ne dubitate de vestra virtute aut de mea vigilantia. Si ignavus fuisset, vos deseruissem, urbs enim, ut opinor, non facile capletur, neque frigoris vis mitesceret. Sed nolo ignavia vitam emere. Quod imperatorem decuit id perfecti; quod si pro patria moriar, mortem non invitus oppotam'*

#### *Oratio Obliqua.*

Imperator milites in hunc modum hortabatur.  
*'Instarent. Cur tum ibi morarentur? Num hostem moraturum esse? Ne de sua virtute aut de ipsius vigilantia dubitarent. Si ignavus fuisset, se illos deserturum fuisse: urbem enim, (sic se opinari) non facile captum iri, neque fore ut frigoris vis mitesceret. Sed nolle (se) ignavia vitam emere. Quod imperatorem deceret, id se perfecisse: quod si pro patria moreretur, mortem non invitum oppotiturum'*



79. Metaphors.

An English Metaphor, e.g. *this thought struck me*, need not, and often cannot, be rightly translated literally into Latin. To say (as Quintilian says) *ferit* would mean *forcibly impressed*, whereas we wish to convey little more than *suggested itself, occurred to me*. The right translation would be '*hoc mihi in mentem venit.*'

Many English words and expressions are metaphorical, though we use them so commonly that we have almost forgotten the latent metaphor, e.g. 'at its *height*,' 'on the *point of*,' 'on the *ground that*,' 'the *scene* (i.e. stage) of his disgrace,' 'at this  *juncture, stage.*' Many other recognized Metaphors can be rendered by other Latin Metaphors, *but not literally.*

The pupil must gain, by observation and practice, the power of rightly rendering English Metaphors into Latin. The following are a few instances selected to shew metaphorical diversity in the two Languages :—

<i>I am being TORTURED and WORN OUT with sor- row</i>	<i>Lacerat</i> animum atque exest ægritudo
<i>All the rest SPRINGS from what has been men- tioned before</i>	Ex his quæ dicta sunt re- liqua nascuntur omnia
<i>At all hazards, we must make everything SUB- SERVIENT to seeing this poor girl respectably married</i>	Quoquo modo se habebit, illius misellæ et matri- monio et famæ servien- dum erit
<i>They VENTED their anger on me</i>	In me iram profuderunt
<i>I maintain that there is an INFLUENCE that may be exerted by God on men</i>	Dico esse quod a diis ad hominum vitam perma- nere possit
<i>Sensual pleasure, you see, is TRANSITORY</i>	Fruit igitur voluptas cor- poris



Greece SWARMS with orators

No one can APPROACH Africanus in military distinction

If it were expediency that KNITS friends, a complete change of expediency would PART them

When one's anger has COOLED

The conspiracy is AT ITS HEIGHT

When matters GO ON as we would have them

Low though the laws are FALLEN, yet they will one day RISE

I BURY myself in my books

I AM KILLING TWO BIRDS WITH ONE STONE

The teaching of Pythagoras HAS SPREAD even here

Affection SPRINGING from this origin gradually TAINTED itself abroad

Mark what this kind of argument LEADS TO

The summer was WASTED

I have been DEEPLY GRIEVED by your two letters

**Redundat** Græcia oratoribus

Nemo ad Africanum in militari laude **aspirare** potest. (Only with negatives classically used in this sense)

Si utilitas **conglutina**ret amicos, eadem commutata **dissolveret**

**Restinctis** jam animorum **incendiis**

**Ardet** acerrime conjuratio

Rebus ad voluntatem nostram **fluentibus**

Leges, quamvis sint **demersæ**, **emergent** tamen aliquando

Literis me **involve**

**Duos parietes de eadem fidelia dealbo.** Or, **Una mercede duas res assequor**

Huc etiam **permanavit** Pythagoræ doctrina

Caritas, hinc **nata**; **serpit** sensim foras

Attende quo **serpat** hoc argumenti genus

**Effluxit** æstas

Binæ tuæ literæ valde me **momorderunt**



*His character had been  
TAINTED, or rather  
BLASTED by that con-  
demnation*

Ex damnatione illa **semius-  
tus**, vel potius **ambus-  
tus** evaserat

*The musician did not TAKE  
THE FANCY OF the peo-  
ple*

Tibicen **frigebat** ad popu-  
lum (**friget** often means,  
*loses influence*)

*I fear the ATTRACTION of  
habit may prove too  
powerful for us*

Vereor ne **sestus** nos con-  
suetudinis **absorbeat**

*What a SEA of evils!*

Quanta miseriarum **incer-  
dia**

*These reminiscences have  
a sort of painful STING*

Hæ recordationes **morsu**  
quodam dolorem effi-  
ciunt

It will be seen from the preceding examples that the simple Metaphors borrowed from *heat, cold, flowing breathing, breaking, &c.* are more common in Latin than in English. Latin is also more exuberant than English in the use of Metaphors. In particular, note the use of different *Verbs* expressive of Metaphors, where in English we should use one Verb, sometimes varying the Metaphor in *Nouns*.

*I have lived an honourable  
and prosperous life*

**Viximus** honestissime, flo-  
ruimus

*As I hope to prosper, gen-  
tlemen, I can assure you  
that I have never allowed  
myself to be prevented  
from ministering to the  
necessities or interests of  
anyone, either by the at-  
tractions of leisure, or  
by the alluring voice of  
pleasure, or even by the  
necessity for sleep*

Ita vîvo, judices, ut a nul-  
lius unquam me tempore  
aut commodo, aut otium  
meum **abstraxerit**, aut  
voluptas **avocarit**, aut  
denique somnus **retar-  
darit**



Compare the verbose English and the terse Latin in the following example :—

*Give us a man that will not suffer himself to be worn out by petty annoyances, or prostrated by terror, a man that in the pursuit of any object will not give way to feverish desire, nor suffer his nature to melt away in eager useless longings—and we have here the wise man that is the object of our search*

Si quis nec **tabescat** molestiis, nec **frangatur** timore, nec sitienter quid expetens **ardeat** desiderio, nec alacritate futili gestiens **delliquescat**, is sit sapiens quem quærimus

The English is a great deal too verbose ; and it would be more idiomatic though less literal to use *one Verb* and say, 'that will not give way to the feelings of petty irritation, or sudden terror, or feverish desire, or useless longing . . .'

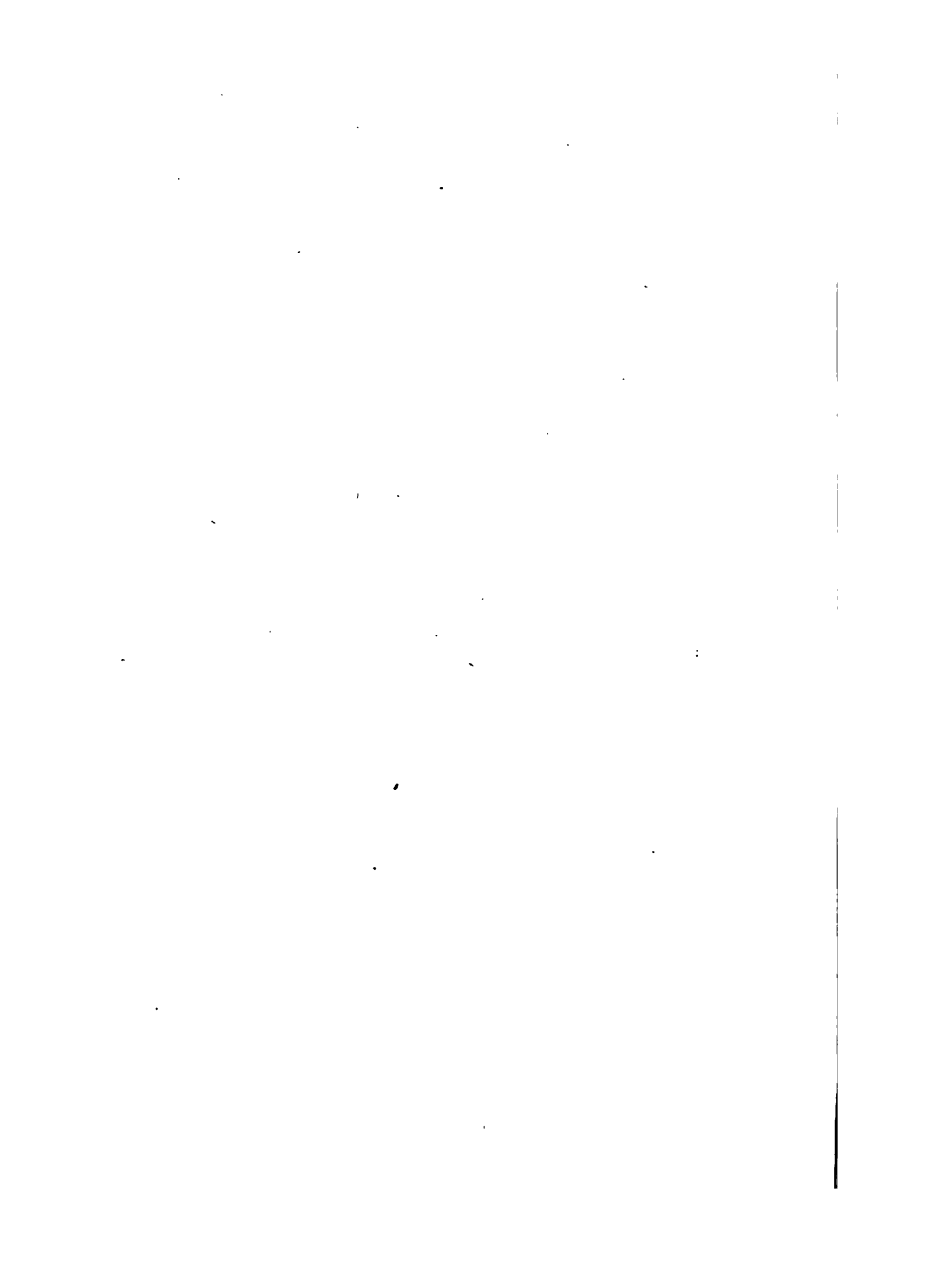
80. **Hyperbole**, like Metaphor, must not be literally rendered :

I prefer a *thousand* deaths      Malo **sexcenties** mori



**MISCELLANEOUS IDIOMS.**







## MISCELLANEOUS IDIOMS.

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<i>I asked him to come to Rome</i>	Rogavi illum ut Romam <b>veniret</b>
<i>I have asked him to stop at Rome</i>	Rogavi illum ut Romæ <b>maneat</b>
<i>When will you ask him to set out from Rome?</i>	<b>Quando</b> illum rogabis ut <b>Roma proficiscatur?</b>
<i>She is ten years old</i>	Decem annos <b>nata est</b>
<i>There are some who have said this was not true</i>	Sunt qui <b>negaverint</b> hæc vera <b>esse</b>
<i>When a boy, I was charmed with this book</i>	Hic liber mihi puero valde placuit. (Omit <i>When</i> )
<i>They sent ambassadors to ask for peace</i>	Legatos miserunt <b>qui pacem peterent</b>
<i>You surely don't ask why we did this</i>	Num rogas cur hoc <b>fecerimus?</b>
<i>A slave of mine</i>	Quidam <b>e servis meis</b>
<i>I wrote, that you might hear the sooner</i>	Scripsi, <b>quo citius intelligeres</b>
<i>I shall soon know what you wish</i>	Mox sciam <b>quid velis</b>
<i>That wicked Tullius has caused me to despair</i>	Tullius, <b>homo improbissimus</b> , effecit ut <b>desperem</b> . (Or, <b>improbus ille Tullius</b> )



<i>The town of Corioli was taken</i>	Corioli oppidum <b>captum est</b> (not <b>capti sunt</b> )
<i>The heat was so great that almost all of us were unable to go on</i>	Tantus erat calor ut fere omnes progredi non <b>possemus</b>
<i>Why don't you enjoy what you've bought?</i>	Cur non <b>emptis</b> fruieris?
<i>It is your interest that there should be peace; it is his that there should be war</i>	<b>Tua</b> interest pacem, <b>illius</b> bellum esse
<i>He threatens his own brother with death</i>	Suo ipsius <b>fratri</b> mortem minatur
<i>Ten days after the capture of Thebes</i>	Decimo die post <b>captas Thebas</b>
<i>I fear he will not come</i>	Vereor ut <b>veniat</b>
<i>I will teach you music</i>	<b>Musica</b> te docebo
<i>You are being too much indulged</i>	Nimis tibi <b>indulgetur</b>
<i>Don't spare the prisoners</i>	<b>Noli captivis</b> parcere. (Or, <b>ne peperceris</b> , but not <b>ne parcas</b> in prose)
<i>I feared he would come too soon</i>	Veritus sum <b>ne</b> citius <b>veniret</b>
<i>He recommended his brother to escape</i>	Fratri suo * ut <b>fugeret</b> suasit
<i>He has recommended his own children to remain at Rome</i>	Liberis suis suasit ut <b>Romae</b> maneant
<i>The celebrated Alexander</i>	<b>Ille</b> Alexander
<i>Send me the most beautiful flowers you have</i>	Cura ut ad me (not <b>mihi</b> ) flores mittas, quos habes pulcherrimos

\* **Suo** may be omitted where the omission leaves no doubt whose brother is meant.



<i>He reduced the Gauls to subjection</i>	Gallos <b>sue ditionis</b> fecit
<i>In six days we came from Athens to Samos</i>	<b>Sexto die Athenis Samum</b> venimus
<i>What have I to do with you?</i>	Quid <b>mihi tecum</b> est?
<i>I shall go back to my home in Italy</i>	Domum in <b>Italiam</b> redibo
<i>There are some who hate me</i>	Sunt qui me <b>oderint</b>
<i>*Having made this answer, he went home</i>	<b>Hoc responso</b> , domum abiit
<i>He came sooner than he was expected</i>	<b>Opinione celerius</b> venit
<i>He has long been desirous of death</i>	Jamdudum mortem <b>optat</b>
<i>Cæsar was killed by a friend</i>	Cæsarem interfecit <b>amicus</b> . (Note the emphatic position of <i>amicus</i> , and the use of Latin Active for English Passive)
<i>The battle took place in a narrow valley</i>	In angusta valle <b>pugnatum est</b>
<i>This was done by an enemy and not by chance</i>	Hoc non casu sed <b>ab</b> inimico factum est. ( <b>A</b> or <b>ab</b> with living agent)
<i>He will see to the gathering of the flowers</i>	Flores <b>carpendos</b> curabit
<i>In front was the sea, in our rear the enemy</i>	Mare <b>a fronte</b> , <b>a tergo</b> hostes imminebant. (Note the similarity of the Extremes and Means in a Latin Antithesis)
<i>He made a long speech without persuading anyone to forgive him</i>	Orationem longam <b>habuit</b> , <b>neque</b> tamen <b>ulli</b> persuasit ut sibi <b>ignosceret</b>



*We shall set out from Carthage about the 7th of May*

**Carthagine circiter Idus Maias** proficiscemur

*How many are there of you in London?*

Quot **Londinii** habitatis?

*Truth is the parent of what is expedient as well as of what is just*

Veritas non **justi** solum sed etiam **utilitatis** mater est. (Not **utilis**, on account of the ambiguity)

*Philosophy ought to have been your master*

Philosophia tibi **magistra esse debuit**. (Not **magister**, because **Philosophia** is feminine)

*I hoped you would be conquered*

Speravi **te victum iri** or **fore ut vincereris**

*It is not like a brave man to lose one's presence of mind*

Non est **fortium** perturbari

*I was the first to be asked to give an opinion*

Ego primus rogatus sum **sententiam**

*We ought not to have been kept in ignorance of this*

Non debuimus **hoc (de hac re)** celari. (Note, the Noun requires **de**, the Neuter Pronoun does not)

*I was somewhat disturbed by the shouts*

Clamor me **nescio quid** perturbaverat

*Three hundred of us are prepared to conquer or die*

Trecenti **parati sumus** aut **ad vincendum** aut **ad moriendum**. (Not **paramur**)

*I am persuaded that what you say is false*

**Persuasum est mihi** te falsa dicere

*He took and burned the bridge*

Pontem **captum** incendit

*It rarely happens that, &c.*

**Raro** evenit ut, &c. (**Rare** = *thinly, far apart*)



<i>My sister married his brother, and my brother his sister</i>	Soror mea fratri ejus nupsit, frater autem sororem ejus in matrimonium duxit
<i>When he performs a judge's duties rightly, then and not till then will he be worthy of praise</i>	Hic, quum judicis munere recte fungetur, tum de- mum laude dignus erit
<i>Has he been persuaded to speak the truth?</i>	Num illi persuasum est ut vera dicat?
<i>He imputed my virtue to me as a fault</i>	Virtutem meam mihi vitio dedit
<i>With you for our leader, we will not even shrink from famine</i>	Te duce, ne famem quidem pertimescemus
<i>She promises not to say one word</i>	Promittit se ne verbum qui- dem emissuram esse
<i>It is absolutely necessary for me to go</i>	Necesse est me ire, or, Necesse est eam
<i>No poet ever thought anyone superior to himself</i>	Nemo poeta ullum quam se meliorem putavit
<i>He is the best jumper in the school</i>	Discipulorum, si quis alius, ille optime saltat
<i>I cannot help fearing</i>	Facere non possum quin ti- meam
<i>I am different from what I once was</i>	Alius sum atque olim fui
<i>The better you are (one is), the happier you are (one is)</i>	{ Quo quis melior, eo beatior Ut quisque optimus, ita beatissimus
<i>Hardly anyone saw him die</i>	Nemo fere illum morientem vidit
<i>Most of us think more of our own virtues than of those of our friends</i>	Plerique nostras plaris quam amicorum virtutes æsti- mamus



<i>He is the best painter in all Italy</i>	Pictor est <b>qualis</b> in tota Italia <b>nemo</b>
<i>Ten thousand soldiers</i>	Decem { <b>mille milites</b> <b>millia militum</b>
<i>Are you equal to bearing this great burden?</i>	Num es <b>tanto oneri ferendo?</b> (Or, <b>par es</b> )
<i>Anyone can boast that he is more learned than any one of his own pupils</i>	<b>Cui</b> libet promptum est gloriari se doctiorem esse quam <b>quemquam</b> e discipulis suis. ( <b>Quemquam</b> by attraction, see Par. 63)
<i>The hope of taking booty</i>	Spes <b>capti</b> dæ prædæ
<i>There were some who pitied the prisoners</i>	Erant qui <b>captivorum</b> miserentur
<i>You ought to have respected him as a father</i>	Debuisti illum <b>æque ac patrem</b> <b>vereri</b>
<i>I have a hundred horsemen and six hundred infantry</i>	Sunt mihi <b>centum</b> equites, <b>pedites</b> autem <b>sexcenti</b>
<i>I expect the city will be captured</i>	<b>Credo</b> urbem <b>captum</b> iri. (Or <b>vereor</b> <b>ne</b> , or <b>spero</b> , but not <b>expecto</b> )
<i>I fear that something has happened amiss, and that some misfortune is troubling you</i>	<b>Vereor</b> <b>ne</b> <b>quid</b> mali <b>acciderit</b> , <b>ne</b> <b>quod</b> infortunium <b>(perturbet)</b>
<i>The spirit, the purpose, and the feeling of a country are expressed in its laws</i>	Animus et consilium et sententia civitatis in legibus <b>posita</b> est. (Verb, being Singular, agrees with nearest Subject)
<i>He said that I was not wise, you say that I was not honest</i>	Ille negavit me sapientem <b>esse</b> , tu autem negas me probum <b>fuisse</b> . (Note the Pres. Infin. after a Verb speaking in the Past)



<i>He pities no one</i>	<b>Nullius</b> ( <i>not neminis</i> ) <i>misere-</i> <i>retur</i>
<i>I have lost the book you gave me</i>	<b>Perdidi librum quem mihi dedisti, or</b> <b>Quem mihi dedisti librum eum perdidi</b>
<i>The quarrels of lovers should be treated as a renewal of love</i>	<b>Amantium iræ amoris integratio putanda est.</b> (Or, change order, and write <i>putandæ sunt amoris integratio</i> )
<i>My wife and son are dead</i>	<b>Uxor mea et filius mortui sunt</b>
<i>I will do it if I can</i>	<b>Hoc si potero</b> ( <i>not possum</i> ) <i>faciam</i>
<i>The general, in his usual forgetfulness, passed by the tents of the sentries</i>	<b>Imperator, ut erat mente immemori*</b> ( <i>not e</i> ) <i>vigil-um</i> ( <i>not ium</i> ) <i>tentoria præteriiit</i>
<i>I yesterday asked him to come to Rome</i>	<b>Rogavi eum heri ut Romam veniret</b>
<i>The man that is freed from debt is void of care</i>	<b>Qui ære alieno liberatus est, is est cura vacuus</b>
<i>I am sorry to hear this</i>	<b>Invitus hæc audio</b>
<i>Many great disadvantages</i>	<b>Multa et magna incommoda</b>
<i>He will come with speed from Carthage</i>	<b>Carthagine celerrime</b> (or <b>summa celeritate</b> , but not <b>celeritate</b> ) <i>veniet</i>
<i>For ten years he filled the office of a judge</i>	<b>Decem annos judicis munere fungebatur</b>
<i>I have asked him to come and see me to-morrow</i>	<b>Rogavi illum ut cras veniat me visum</b>

\* **Par** and **memor** always have -i; **pauper**, **princeps**, **superstes**, **compos**, always -e, and **dives** and **ales** generally -e. It would seem that these Adjectives that are used as Nouns, prefer the -e. The Noun **par** makes Abl. **pare**. So, use **sapiente** for the Noun, **sapienti** for the Adjective.



<i>I will help you once and no more</i>	<b>Semel</b> , non sæpius tibi subveniam
<i>I am surprised at this</i>	Hoc mihi admirationem movet. (Not <b>hoc miror</b> )
<i>Sicily is opposite Carthage</i>	Sicilia e regione est <b>Carthagini</b> (or <b>Carthaginis</b> )
<i>I was once walking in a meadow</i>	<b>Forte</b> in prato ambulabam
<i>Why do you oppose me to no purpose?</i>	Cur mihi frustra <b>adversaris</b> ? (Not <b>opponis</b> )
<i>I shall die and no one will help me</i>	Moriar <b>nec quisquam</b> mihi succurret. (Not <b>et nemo</b> )
<i>I shall abide by my opinion</i>	<b>In</b> sententia <b>manebo</b>
<i>Does anyone deny this?</i>	Num <b>quis</b> hoc negat?
<i>I cannot write for weeping</i>	<b>Præ</b> lacrimis scribere non possum
<i>Once a king reigned over Athens</i>	<b>Olim</b> (or <b>quondam</b> ) rex Athenis præerat ( <b>regno is Intransitive</b> )
<i>I'll give all of you a denarius apiece</i>	<b>Singulos</b> denarios <b>vobis</b> omnibus dabo
<i>You are ten miles nearer the city than I am</i>	<b>Decem</b> tu <b>millibus</b> propius quam ego, ab urbe <b>abes</b>
<i>Trust as many men as possible</i>	<b>Quam plurimis</b> crede
<i>They will run on their several errands</i>	<b>Suum</b> quisque-iter <b>current</b>
<i>He came to such a pitch of folly that he did not believe even his own father</i>	<b>Eo stultitiæ</b> venit ut <b>ne suo quidem</b> patri crederet
<i>One uses one medicine, another another</i>	<b>Alius</b> alia medicina utitur
<i>He came as soon as possible</i>	<b>Quam celerrime</b> venit



<i>Everyone trusts me, but no one will trust him</i>	Omnes (not <b>quisque</b> nor <b>omnis</b> ) mihi, nemo <b>autem</b> illi credit
<i>He is more dutiful (pius) than his brother</i>	<b>Magis</b> est quam frater, pius (not <b>pior</b> )
<i>Everyone trusts me, but without any affection</i>	Omnes mihi credunt <b>sed</b> sine ullo amore. ( <b>Autem</b> adds something different, <b>sed</b> something limiting or contradictory)
<i>I know you will grow cold</i>	Scio <b>fore ut frigescas</b>
<i>None of you will pardon me</i>	Nemo <b>vestrum</b> (not <b>vestri</b> ) <b>mihi</b> ignoscet
<i>The country is ruined</i>	Actum est de re-publica
<i>There's no doubt, citizens, that he pities you</i>	Non est dubium, cives, quin <b>vestri</b> (not <b>vestrum</b> ) misereatur
<i>The house is finished</i>	<b>Ædes perfectæ</b> sunt (not <b>perficiuntur</b> : <b>sedes</b> sing. means <i>a temple</i> )
<i>This will be a protection to me</i>	Hoc erit <b>mihi</b> <b>præsidio</b>
<i>I have warned you of this, and have left nothing undone that may be of use to you</i>	<b>Hoc</b> te monui, <b>nec quidquam</b> prætermisi quod tibi utile esse possit
<i>Some run one way, others another</i>	<b>Alii alio</b> currunt
<i>My name is Tullius</i>	Nomen mihi est <b>Tullio</b> (or <b>Tullius</b> )
<i>He died ten years after the founding of the city</i>	Decem annis post urbem <b>conditam</b> obiit
<i>The town had been surrounded by the enemy with a ditch</i>	Hostis <b>oppido fossam</b> (or oppidum fossa) circumdederat



*I sold for eightpence what I  
had bought for two shil-  
lings*

*He was condemned to death  
Will you sell your life for  
two shillings a day?*

*I do not mind being without  
riches*

*This was the man that de-  
ceived me*

*I have ascertained that the  
fellow is wasting his  
time*

*The sun is many times larger  
than the earth*

*He inflicted punishment on  
his (own) son*

*For ten years I have been a  
pupil of Socrates*

*A peck of corn was at that  
time worth three sesterces*

*You ought to have answered  
before*

*Troy was besieged by the  
Greeks for ten years*

*On our journey we were at-  
tacked by robbers*

*I prefer fighting on horseback  
to fighting on foot*

*I think very highly of the ex-  
cellent Tullius*

*He threw himself at the  
general's feet*

Quod tribus denariis emeram  
id uno vendidi

Capitis damnatus est  
Num trinis in diem denariis  
sanguinem vendes?

Facile careo divitiis

Hic, hic inquam me fefellit

Compertum habeo hominem  
tempus terere

Multis partibus major est sol  
quam terra

Filium suum poena affecit

Decimum jam annum Socra-  
tem audio

Tritici modius id temporis  
ternis sestertiis erat

Antea te mihi respondere  
oportuit (or debuisti mihi  
respondere)

Trojam decem annos Græci  
oppugnaverunt

Latrones nos ex itinere ad-  
orti sunt

Malo ex equo quam pedes  
(adj.) (or pedibus) pug-  
nare

Tullium, virum optimum,  
plurimi facio

Imperatori ad pedes se pro-  
jecit



<i>I heard him say that was not true</i>	Audivi illum negantem id verum esse
<i>You ought to have seen him jump</i>	Oportuit te illum saltantem spectare
<i>Why may I not be grave?</i>	Cur mihi non licet esse se-vero?
<i>Why did you build this great bridge over this small river?</i>	Cur in tam parvo flumine pontem tantum fecisti?
<i>It is possible you have made a mistake</i>	Fieri potest ut errorem feceris
<i>When we say "in Virgil," we do not necessarily mean "in the Æneid"</i>	Si quando "apud Virgilium" dicimus, non continuo "in Æneide" dicere volumus
<i>My dear friend Balbus is near the city</i>	Balbus, vir mihi amicissimus, prope ab urbe abest
<i>You and he promised to be present</i>	Et tu et ille promistis vos adfuturos esse
<i>Trees flourish in the country, men in town</i>	Ruri arbores, in urbe homines vigent
<i>Horse, foot and baggage, all were destroyed</i>	Equites, pedites, impedimenta, omnia periere (where "and" is to be omitted)
<i>He blamed me without ascertaining what I had done</i>	Me culpavit, neque quid fecissem intellexit
<i>With his usual folly, the fellow denied it all, and that too in my presence</i>	Homo, cujus est stultitiæ, omnia, idque me coram, infitiabatur
<i>The enemy at once sounded a retreat. When he heard this, the general bade his men also retire</i>	Hostes confestim receptui canunt. Quod quum audivisset imperator, suis quoque, ut recedant, imperat
<i>With your usual kindness you will pardon his folly</i>	Tu, pro tua clementia, homini stulto veniam dabis



*As long as you are detained  
there you will never be  
free from annoyance*

*He died not long afterwards  
You have more than four  
hundred horsemen with  
you*

*They paid tribute once every  
ten years*

*I propose to set out about ten  
in the morning*

*Anybody is believed by fools*

*As to the prisoners they are  
brought back, and no one  
has escaped*

*But no more of this, now I  
return to more serious  
matters*

*He was alike treacherous in  
peace and in war*

*He is three inches taller than  
any of his brothers*

*By the advice of Aristides  
they rejected the plan*

*No one but the consul heard  
him take the oath*

*Boys are persuaded more  
easily than old men*

*He asked which was the  
younger of you*

*The man is good, but by no  
means wise*

Quoad ibi detineberis, nun-  
quam molestiis carebis

Haud ita multo post obiit  
Quadringentos equites am-  
plius tecum habes

Decimo quoque anno tribu-  
tum pendebant

{ Consilium est mihi } circiter  
{ In animo habeo } quartam horam proficisci

Nullibet (or nullis) credunt  
stulti

Quod ad captivos, reducti  
sunt nec quisquam effu-  
git

Sed hæc hactenus: nunc ad  
graviora redeo

Tam in pace quam in bello  
infidus erat

Duobus uncis procerior est  
quam quisquam ex fratri-  
bus

Consilium, auctore Aristide,  
rejecerunt

Nemo præter consulem illum  
jurantem audivit

Pueris facilius quam senibus  
persuadetur

Rogavit uter vestrum minor  
esset natu

Vir est ut bonis ita nequa-  
quam sapiens



<i>I am on the point of giving battle to the enemy</i>	<b>In eo sum ut prælium cum hostibus committam</b>
<i>The two brothers exhorted one another</i>	<b>Fratres alter alterum hortantur</b>
<i>When did you hear that she sings?</i>	<b>Quando audivisti illam canere?</b>
<i>What town do you see yonder, pray?</i>	<b>Quod tandem oppidum ibi prospicis?</b>
<i>I am very intimate with the few friends I have</i>	<b>Amicis quos habeo paucos familiarissime utor</b>
<i>Everything that was of value was burned</i>	<b>Quidquid erat pretiosi crematum est</b>
<i>One can scarcely avoid cold in one's house, much less in the open air</i>	<b>Vix in tectis frigus vitatur, nedum sub divo</b>
<i>He is a good, nay an excellent man</i>	<b>Vir est bonus, immo potius egregius</b>
<i>Every legion was divided into ten cohorts</i>	<b>Omnes legiones (or legio quæque) in decas cohortes divisæ sunt. (Not omnis legio)</b>
<i>A time will come when you will miss his energy</i>	<b>Erit quum fortissimum virum desiderabis (person put for personal quality)</b>
<i>You are all but last</i>	<b>Minimum abest quin ultimus sis</b>
<i>I did not know whether he would not remain</i>	<b>Nesciebam an mansurus est set. (Non to be omitted)</b>
<i>Take care not to trust him</i>	<b>Cave (ne) credas homini</b>
<i>Next year he was returned by Cambridge for the second time</i>	<b>Proximo anno Cantabrigienses illum iterum delegerunt</b>
<i>Nothing is so narrow-minded and paltry as avarice</i>	<b>Nihil est tam angusti animi tamque parvi quam amare divitias</b>



*I could scarcely keep from venting my anger on him*

Vix me continui **quin** iram in eum **evomerem**

*I don't know whether you will do as I do*

Nescio an **non** eadem atque ego **facturus sis**. (Non inserted)

*Do you know when he will come?*

Scisne **quando** venturus sit?

*However wise he may be, he needs friends to help him*

**Quamvis** sit sapiens, opus est illi amicis qui illi **subveniant**

*Although I am absent, I like to hear what is going on at home*

Quamquam **absum**, libenter tamen quid domi **fiat** audio

*We were almost perishing*

**Minimum** abfuit **quin** periremus

*When I was recovering from my illness I was one day attacked by a bull*

Quum ex morbo **convalescebam** forte taurus me **petiit**. (**Quum** temporal)

*While this was happening the enemy fled*

Dum hæc **geruntur** (pres.) hostes terga verterunt (perf.)

*Whether this is true or false it does not at all trouble me*

Hæc, sive vera **sunt** sive falsa, **nihil** (or **nullo modo**) me movent

*When I approached the whelps the lion rushed at me*

Quum ad catulos **accederem** leo me petiit. (**Quum** causal)

*He asked me whether this was true or false*

Interrogavit me **utrum** hæc vera **an** falsa essent

*I perceived the kindness with which he received me*

Intellexi **quanta** me benevolentia exciperet. (Not **benevolentiam** qua)

*You have done well in coming here*

Bene fecisti **quod** huc venisti



*He answered he had sent the money to Lilybæum a few days ago*

*He died four years after he returned home*

*I heard that the enemy had marched twenty miles by night and was now close at hand*

*We accepted the terms on condition that the guards should be removed*

*He is not a fit person for you to converse with*

*He is too brave to fear death*

*The soldiers were seized with fear that Cicero's wound might be fatal*

*You are acting as foolishly as if you were questioning a deaf man*

*Cæsar asked his soldiers why they distrusted their own valour or his energy*

*We must wait till the elections are held two months hence*

Respondit se Lilybæum paucis abhinc diebus argentum misisse

Anno quarto postquam domum redierat mortuus est. (N.B.—The pluperfect is allowed after **postquam** when the length of the interval is expressed)

Intellexi hostem viginti millia noctu progressum esse et jam adesse. (Not **nunc**, not **adfuisse**)

Ita accepimus condiciones ut custodes removerentur

Non est aptus quocum colloquaris

Fortior est quam qui (or quam ut) mortem timeat

Pavor cepit milites, ne Ciceronis vulnus mortiferum esset

Idem facis ac si surdum interrogas

Cæsar ex militibus quæsit cur de sua virtute aut de ipsius diligentia desperarent. (**Ipse** referring to the principal Subject, is used in contrast to **se** referred to a minor Subject)

Expectandum est nobis du comitia duobus abhinc mensibus habeantur



*Socrates was called to trial on the charge of corrupting the youth, but in reality because he had become suspected by those in power*

Socrates in iudicium vocatus est quod **corrumpere**t juventutem, **re tamen ipsa** quia in suspicionem magistratibus **venerat**

*Instead of being true it is not even probable*

**Tantum** abest ut hoc verum sit ut ne verisimile quidem sit

*They grew alarmed that with his changeable and artful nature he might desert them and once more gain the favour of his countrymen*

Pertimescebant ne, **homo** **jafer** et **inconstans**, ab **ipsis** descisceret et cum **suis** in gratiam rediret

*Not till now did the citizens retire to their homes*

**Tum** demum cives suam quisque domum digressi sunt

*If you help me I shall be rejoiced; if not, I shall not take it ill*

Si mihi subvenies gaudebo; **sin minus**, haud ægre feram

*Will you not inform me whether this is true or not?*

Nonne me certiore facies utrum hæc vera sint **anon**? (Or **necne**)

*Nature prompts an infant to love itself*

Natura movet infantem ut se **ipse** diligat. (**Ipse**, qualifying the Subject of a clause containing **se**, shews that **se** refers to the Subject of the clause, not to the principal Subject)

*Suppose a man is selling a house because of some faults in it*

**Vendat** vir ædes propter aliqua vitia

*He said it wasn't like Greek manners for women to dine with men*

Negavit **moris esse** Græcorum ut in convivio virorum mulieres accumberent (or, Acc. and Inf.)



*The general encouraged his soldiers saying, "Why do you make useless lamentations? Press on. Why are we delaying here? Will not the enemy crush us while we delay? If you had obeyed me before, you would have been in safety by this time, and even now you may yet be safe. Be of good courage. Soon the cold will grow less severe."*

Imperator milites in hunc modum hortatus est, "Cur inutiliter **plorarent?** **In-starent!** Cur ibi **se morari?** Nonne hostem se morantes oppressurum esse? Si sibi antea paruissent, illos jam in tuto **futuros fuisse**, salvos etiam tum esse posse. **Erigerent** animos. **Mox fore ut frigus mitesceret**"

*I have often seen my countrymen walking in the busy cities of Athens or Rome*

Sæpe meos cives **Athenis vel Romæ, in urbibus celeberrimis**, ambulantes vidi

*At one time he says this, at another, something else*

**Modo** hoc, **modo** illud, dicit

*The child hoped that his bird would grow tame*

Puer (not **liber** except in pl.) **speravit fore ut avis mitesceret**

*Panætius praises Africanus, giving as a reason that he was moderate*

Panætius Africanum laudat quod **fuerit** abstinens

*The difference between Alexander and Aristocles is that while the former is not altogether wise, the latter is not wise at all*

Inter Alexandrum et Aristoclem hoc interest quod ille **non sit omnino sapiens**, hic autem **est omnino non sapiens**. N.B.—**sit, est**

*My father blamed me for not writing three letters to him in the whole of a year*

Pater me culpavit quod per totum annum non **ad se trinas** literas misissem. (Note Distributive with **literæ, castra, &c.**)



<i>Of males as many as 10,000 were captured</i>	<b>Virile secus</b> , ad decem millia capta. (Used without al- teration in apposition to all cases)
<i>Zeuxis and Polygnotus did not use more than four colours</i>	Zeuxis et Polygnotus non <b>plus quam quatuor colo- ribus</b> utebantur
<i>Your advice is more honour- able than expedient</i>	Consilium das <b>magis</b> hones- tum quam utile ( <i>or</i> ho- nestius quam utilius)
<i>He has perpetrated an almost unheard-of crime</i>	<b>Tantum non</b> inauditum scelus patravit
<i>Not less than thirty horse- men were killed</i>	<b>Haud minus triginta equites</b> interfecti
<i>All that survived the battle were taken the next day</i>	<b>Si qui</b> prælio superfuerant capti sunt postridie. (Never <b>omnes qui</b> )
<i>They set out for the bridge which was fourteen miles off</i>	Ad pontem— <b>aberat</b> autem millia quatuordecim—pro- fisciscuntur
<i>I am expected to leave the city</i>	Expector <b>dum urbem lin- quam</b>
<i>The general exhorted his men as follows: "Why do you make useless complaints? Press on"</i>	Imperator milites hortatus "Cur ' <b>inquit</b> ' inutiliter ploratis? Instate!" (Note the introductory sentence left unfinished)
<i>Don't despise a joke</i>	Ne jocos <b>sis aspernatus</b> (not <b>asperneris</b> )
<i>Who was there that did not hate you?</i>	Quis erat <b>quin te odisset?</b>
<i>We shall not be safe if Cice- ro is killed</i>	Tuti non erimus si Cicero <b>occisus erit</b>
<i>The church has been twice repaired</i>	Bis templum renovatum <b>fuit</b> (not <b>est</b> )



*How few there are that are prepared to die for their country!*

**Quotusquisque est** qui paratus **sit** ad moriendum pro patria!

*I asked him what o'clock it was, but he made me no reply*

**Interroganti mihi quota hora esset** nihil respondit

*What is the meaning of the word pleasure?*

**Quid vult vox voluptatis?**

*I can't hope it will be my good fortune to escape*

**Sperare non possum fore ut contingat mihi** evadere. (Do not use fut. part. of compounds of **tango**)

*He says that we shall not succeed if Cicero is killed*

**Negat rem nobis successuram esse** si Cicero occisus **sit**. (Fut. changed to Subj. in dependent sentence)

*I am writing this letter on the 7th of March, and I entreat you to answer as soon as possible*

**Has literas Nonis Martiis scribebam** atque oro te ut quamprimum rescribas. (To the reader, the writing is *past*, the entreaty remains *present*)

*Bid your friends collect with speed*

**Amicos tuos jube** quam celerime **convenire**. (Remember that **colligere** is Transitive)

*After one or two days he called a meeting of all the surviving citizens*

**Post unum et alterum diem convocat si qui (or quidquid)** civium supererant. (Or **qui cives . . . omnes**, but not **omnes cives qui**)

*What reason is there why your departure should be excused?*

**Quid est causæ cur abeas excusatus?**

*Suppose you were in my position?*

**Fac, quæso, qui ego sum, esse te?**



*I wrote yesterday from Ephesus, to-day I write from Tralles*

**Dederam Epheso** pridie, has  
**dedi Trallibus**

*He is too rich to be in want of money*

**Divitior** est quam ut pecunia egeat. (**Ditior** rare in prose)

*See that you sell half-a-dozen houses*

**Fac senas** ædes vendas. (Not **sex**)

*I have no fault to find with old age*

**Nihil habeo quod incusem senectutem**

*It is said that Agesilaus lived to the age of seventy*

**Dicitur Agesilaus ad septuagesimum annum vitam egisse**

*You will do well to remember the difference between a friend and a flatterer*

**Bene facies si memineris quantum inter amicum et assentatorem intersit**

*Cuspius, from whom you will receive these two letters, is useful to me in many ways*

**Cuspius, a quo binas has litteras acceperis, multis in rebus mihi utilis est**

*After I had spent the month of May there, we were detained from the 3rd of June to the 12th September*

**Postquam ibi mensem Maium consumpsi, ex ante diem tertium Nonas Junias usque ad pridie Idus Septembres tenebamur**

*I shall not believe your promises, unless you fulfil what you have already promised*

**Ita credam promissis si quæ jam promisisti solveris**

*It was resolved to send ambassadors to ask what was the meaning of these repeated insults*

**Placuit legatos mitti qui rogarent quid vellent hæc tot contumeliæ**

*Yesterday evening he returned home to his family*

**Hæc, vesperi domum ad uxorem liberosque rediit (not familiam)**



*With what decency, pray,  
can you insult thus so  
excellent a man as Tul-  
lius?*

Quo tandem ore Tullium,  
**virum egregium tanta  
contumelia afficis ?**

*If he had not run away, I  
should have helped the  
poor man with pleasure*

Homini miserrimo, **nisi au-  
fugisset, libenter** (not  
**læte, nor voluptate**) **suc-  
currissem**

*I came to see you at once, in-  
asmuch as I had received  
many kindnesses at your  
hands*

Statim veni te **visum, ut qui**  
multa beneficia a te acce-  
peram

*This is too good to be true*

**Melliora hæc sunt quam quæ  
possint esse vera**

*You must be ignorant of your  
position*

**Fieri non potest quin nescias**  
quo in loco sis. (Not **po-  
situm, or positionem**)

*If I knew, I would tell*

Si **scirem, dicerem** (I do  
not know, and my telling  
is impossible. Condition  
regarded as *impossible*)

*But I should not have time,  
if I tried to relate it all*

Sed tempus me **deficiat, si**  
omnia nunc narrare **ve-  
lim.** (I might try, but I  
do not intend to. The  
condition is *possible*, but  
will not occur)

*No one is so keen-sighted as  
not to be occasionally de-  
ceived*

Nemo est **tam lynceus qui**  
**non** interdum fallatur

*Would that you thought as I  
did, or, since that is im-  
possible, would that you  
would think that I mean  
well*

Utinam tu eadem atque ego  
**sentires, vel, si hoc fieri**  
non potest, utinam **cre-  
das** me bene velle. (Note  
various uses of *think*)



*Cicero has been banished, a calamity that is deplored by every respectable person*

*I shall leave nothing undone to banish the most turbulent citizens*

*He promised to come on the 11th of September, but did not come till the 11th of October*

*What would you take to jump off this bridge?*

*It would have been better to have answered Yes or No*

*He asked him whether he would have helped me if he had been able*

*I praise this, not because it is honourable but because it is useful*

*The enemy flock round in the hope of finding some inlet*

*Instead of thanking me he abused me*

*In the case of a slave, this might have been maintained, not in the case of a free man*

*Alas for the deceitfulness of human hopes!*

*I am anxious for your sake*

Cicero ex urbe pulsus est, **id quod** (or **quam calamitatem**) boni plorant omnes

Nihil prætermittam **quin violentissimum quemque civium** ex urbe pellam

Adventum, quem **in ant diem tertium Idus Septembres** promisit, **in ante diem quintum Idus Octobres** distulit

Quid velis **mereri** ut de hoc ponte **desilias**?

**Satius fuit aut Etiam aut Non** respondere

Interrogavi eum utrum mihi **subventurus fuisset** si potuisset

Illud laudo, **non quod honestum sit** sed **quia utile est**

Circumfunduntur hostes **si** quem aditum reperire **possint**

**Quum** gratias mihi agere **deberet** mihi maledixit

Hoc **in** servo dici **potuit**, **in** ingenuo non potuit

O **fallacem** hominum spem!

**Tuam** vicem sollicitus sum



## GRADUATED EXERCISES.







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*(Each Exercise is based on the one or more preceding exercises. For example, "your kind uncle Tullius," in the second Exercise, is an instance of the same rule as is exemplified in "the prodigal Balbus" in the first Exercise. The References in the first Exercise are to the Paragraphs in "Rules and Reasons.")*

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1. I fear the prodigal (18) Balbus will die within a week. If so, all (54) that he has will be sold, and (45) nothing will be left to support his child. But the man has no cause (75) for finding fault with anyone but himself; for, after (*postquam*) he had (66) squandered his father's patrimony, instead of (75) working (24) with vigour, he left his family (2) at Rome (16) without (41) money to (73) buy them bread, while (67) he travelled from Rome to (16) Milan, and from Milan to Paris, begging from (7) anyone that he met on (39) the way. I have often entreated him to (73) improve, but all in vain.

2. What reason had you for finding fault in this way with your kind and considerate uncle Tullius? He did his best to help you, and would have done more, if you had not refused to obey him. I fear that in ten months' time you will repent, when too late, of your disgraceful ingratitude; meantime I entreat you to remember your promise to improve. You have not much time to fulfil your promise, for he writes to me that, when he arrives at Naples, he intends to sell his estate there and to return to Rome with speed.

3. There is no doubt that if he pities us, he will be a great protection to us in these sad calamities; and indeed the town



has now been surrounded by the enemy with a ditch, so that I fully expect the city will be captured in ten days from this time. If our spies had warned us of this before the enemy came to Naples, we should have been able to resist them with some chance of success ; but, as it is, I fear that we shall be captured or put to death to a man. One thing I wish to know before you go, viz. on what day the general promised to send a messenger to the town of Nola.

4. The excellent Balbus, when in his old age, while studying Greek at Corinth, used to say that " he was afraid he should not succeed, like Cato, in learning a new language, for his memory failed him and his old energy had gone." And indeed, although some one in Cicero says that he has no fault to find with old age, we certainly must not expect to retain all the vigour of youth. So do not promise to perform when old, what you have neglected when young. I have often asked how old Balbus was when he began Greek ; but I could never ascertain his exact age. But I believe he was over seventy.

5. Although my kind friend Tullius promised to help me, he forgot his promise. The consequence was that (*ut*) I was left, while a boy, at Rome, without money to take me home ; and there was no one to help me in my sore distress. Indeed, if the worthy Balbus had not seen and pitied me, I do not know what I should have done. His enemies used to say that he loved no one, and that no one loved him ; but he asked me to come home with him, and treated me all the time I was in his house, like a man of humanity, as he was, with kindness and consideration.

6. I don't know whether there is anything more agreeable than to hear one's praises uttered by some one who is free from flattery. The following remark of Cicero illustrates this better than a thousand treatises on flattery :—" The most subtle flattery," says that author, " is to tell your friend that he is above flattery, and to say that you do not know how to flatter him." It happened once that a Roman senator, named Lentulus, had a needy obsequious Greek fellow dining with him, who tried in vain to flatter his host. Lentulus laughed at his awkward attempts, and said, (*Orat. Rect.*) " I flatter myself, sir, that I am indifferent to flattery." (*Orat. Rect.*) " Had I known that," replied the Greek, " I should have known how



to flatter you, but you have taught me a good lesson, and I will not forget it."

7. Almost all the men in the ship, when they saw nothing but rocks and waves before them, thinking that the boat was not fit for use, flung themselves into the sea and swam towards different parts of the beach. But all to a man perished. Only the sailors in the boat managed to escape to the shore. When they had reached it, they asked the natives to grant them food, clothing, and shelter: for they had nothing, not even a morsel of bread, to satisfy their hunger. But, instead of friends, they found robbers drawn up to meet them on the beach: they were then deprived even of the little clothing they had, some of them were beaten, some of them threatened with death, one was killed. In this extreme misery they were met by a band of three thousand soldiers coming from the capital, which was ten miles off. The commander of this force received them with kindness, asked them whether they wished to go on to the capital or to return at once to their country; and, upon their deciding on the former alternative, ordered that each should receive ten pounds (*Orat. Rect.* and *Orat. Obl.*). "What more," he added, "can I do for you? Only say and it shall be done."

8. In these great calamities, the brave and intrepid general, instead of manifesting fear, turned to his dejected soldiers and said, (*Orat. Obl.*), "Courage! all will be well! We shall succeed past expectation, if we do our best to teach the enemy that they can be resisted by brave men. Why do we delay here in idle conversation when we ought to be up and doing? I am informed that 20,000 infantry, 4,000 cavalry, and fifteen ships of war have been despatched against us; but do not fear them, for, while they are mercenaries, we are free men. The enemy will certainly not pity you, and there is no hope but in arms."

9. On the receipt of this sad news, the two generals, with joyful looks intended to disguise their feelings, began to ask their guide how much stronger the enemy was than their own army. On hearing that the Athenians had 3,000 more infantry than they had, one of them turned to the other and said (*Orat. Rect.* and *Orat. Obl.*), "It is all over with these exultant soldiers of ours, if, instead of retiring, we march forward to Athens. You see, by these two letters in my hand, that our largest army



was yesterday defeated, almost all that survived were captured, and no one but the consul returned to tell the tale. Though the Athenians are treacherous enemies, they have no lack of bravery, and I fear that, if we do not retreat, we shall repent." After hearing these words, the other general asked for time to deliberate before making up his mind what ought to be done.

10. The celebrated Caius was once asked whether the man that believed nobody, or the man that believed everybody, was the wiser. He answered, that every virtue was a mean between two vices; that it was possible for us to believe too much, as well as to believe too little (*Orat. Obl.*). "Cannot anyone see that it is the duty of a wise man to distinguish between those that are worthy, and those that are unworthy of credit? for it is, and always will be, a part of virtue not merely to desire to do right, but also to determine what is right." While the wise Caius was saying this, his pupils listened with attention. After he had finished, some of them remained behind to ask him the meaning of what he said; others said that there was no truth in it; others left without saying a single word themselves, or thinking in the slightest degree about what had been said by their teacher.

11. In the war with the Germans, this cruel and arbitrary king, being desirous of making, in the night-time, some alterations in his camp, ordered that, under pain of death, neither fire nor candle should be burning in the tents after a certain hour. He went round the camp himself, to see that his orders were obeyed: and as he passed by Captain Tullius' tent, he perceived a light. He entered, and saw the captain seal a letter, which he had just finished writing to his wife, whom he tenderly loved. (*Orat. Obl.*) "What are you doing there?" said the king. "Do not you know the orders?" Tullius threw himself at his feet, and begged for mercy, but he had no power, and made no attempt, to deny his fault. (*Orat. Rect.*) "Sit down," said the king to him, "and add a few words that I shall dictate." The officer obeyed, and the king dictated, (*Orat. Obl.*) "To-morrow I shall perish on the scaffold." Tullius wrote it, and he was executed the next day.

12. Amid the shouting of the soldiers the voice of the general was distinctly heard as he encouraged those who were advancing to the charge, and rebuked the fugitives (*Orat. Obl.*). "Why," he cried, "are you retreating? Do you hope to find safety in



flight? Do you not know that even the timid deer does not always flee? On the one side lies the sea; and on the other the enemy. Death is on both sides of you—choose between a death of honour and a death of shame. If even now you do not fight for your country, it is all over with the glory of Rome." On hearing these words, all the best of the soldiers recovered their spirits, closed their ranks, and charged the enemy with fierceness. The latter, unprepared for this sudden attack, fled some in one direction, some in another; none were spared, and not a man out of that vast multitude was left to carry back home the news of the sad result.

13. To this the general answered that he could not help recollecting the great cruelty with which his soldiers had been treated by the enemy at the taking of Nola, seven years ago (*Orat. Obl.*). "Now," he said, "nothing but compassion prevents me from destroying all of you to a man. You have not enough food to satisfy you, not enough even to keep off famine. Whether you are assisted by the Romans or not, it matters little; all of you must perish." Upon this, the ambassadors, bursting into tears, promised that their countrymen should give all they had to the soldiers if only their lives were spared. They did not say that they had not deserved death; for if they had said so, it would have been of little use: but they flung themselves at the general's feet, and again and again begged for pardon. He heard them in silence, without raising them, or appearing in any way to be touched by their calamities.

14. (*Orat. Obl.*) "If," said the wise shepherd, "you had observed the weather, as you promised to do, and had not forgotten the instructions I gave, you would not have come into this painful position. When, about a couple of weeks ago, an inundation took place, all the shepherds that were in the neighbourhood collected in haste and came to me for advice. On receiving my advice, they thanked me for the pains I had taken, and assured me they would carry out all that I had recommended. Consequently, although another storm visited us in the following week, scarcely anyone was injured, and I do not believe that you will lose a single sheep for the future, if you will adopt the same course as they did. Instead of weeping, give up your folly. Why did you come here but to get advice? and why are we sent into the world but to battle with troubles like these?"



15. When the renowned Balbus, who had conquered Persia, Tartary, and Syria, was defeated by Tullius, and taken prisoner, he sat on the ground, and a soldier prepared a coarse meal to appease his hunger. As this was boiling in one of the pots used for the food of the horses, a dog put his head into it, but, from the mouth of the vessel being too small, he could not draw it out again, and ran away with both the pot and the meat. The captive monarch burst into a fit of laughter: and, on one of his guards demanding what cause upon earth could induce a person in his situation to laugh, he replied (*Orat. Obl.*), "It was but this morning the steward of my household complained, that three hundred camels were not enough to carry my kitchen furniture; now it is carried with ease by that dog, who hath carried away both my cooking instruments and dinner."

16. On hearing this, the passionate queen replied in a fury (*Orat. Rect.*), "I am surprised that I have not persuaded you that the course I recommended is the best under the circumstances, and I regret that you seem to have forgotten the great kindnesses you have received from me and from my predecessors on the throne." Then, growing more and more angry as she proceeded (*Orat. Obl.*) "For what purpose," cried she, "have we marched here but to fight the enemy? Do you wish to give up your rights and liberties to the detestable Balbus? Although I cannot dictate to you the course you should follow, I entreat you to listen to me when I appeal to you, in the name of the national honour, not to desert me in this degrading position. Why did you promise to obey me, if you did not intend to keep your word? What have you asked of me that you have not obtained? Prepare, I beseech you, to conquer or to die. If I had known that you wished to surrender the city, I would never have come on this disgraceful journey."

17. (*Orat. Obl.*). "Can I ever fail," said the grateful Tullius, "to recollect the favours I have received at your hands? Depend upon it, I will do my best to deserve success, even though I cannot attain it; and you shall have no cause to regret the kindness you showed me in my many severe troubles. But why do I delay when I am called elsewhere by duty. Farewell!" The wise old judge replied as follows:—(*Orat. Rect.*) "I am indeed glad to hear what you say, and nothing will make me believe that you are ungrateful. I advise you and your friends, instead of trying any longer to conciliate Balbus, to collect together at once and oppose him. I am sure he will never be persuaded by mere



argument, and if he is not put down in a few months, you will be seriously injured by him."

18. As the agents of the infamous queen were conducting her unfortunate husband to the strong castle, ten miles off, at Cumæ, the scene of his tragic and sorrowful end, it came into their minds that to prevent his being recognized by the people on the road, it would be well to have his head and beard shaved. They accordingly commanded the prince to alight from his horse, obliging him to sit down on a mound by the wayside; meanwhile one of the escort, who officiated as barber, brought a basin of cold water taken out of the next ditch, observing to the king that "for that time any water must do." The prince, deeply affected, burst into a flood of warm tears, and seeing them fall into the basin, he pathetically observed (*Orat. Obl.*), "Behold, monsters, nature supplies what you would deny."

19. On hearing this the impetuous soldier, with his sword drawn, rushed into the midst of his rebellious comrades, and cried at the top of his voice (*Orat. Obl.*), "Why do we stay here in this narrow camp, waiting for the enemy to crush us? Why do we continue to obey an incapable general? Did not you thank me for the bravery I showed in representing your claims to the general? And did you not promise to join me? Collect then at once, and in haste. Seize the officers. Instead of delaying, adopt the same course as our comrades in France ten days ago adopted, and you will have no cause to regret the result. Success is certain if you but do your best. Are you not ashamed of the disgraceful position in which you have been placed for more than a fortnight?" Here he paused for a moment, and then added, with bitterness (*Orat. Rect.*), "Perhaps some one will say we must not forget the oath of fidelity we have sworn to our generals. We will not forget it, on condition they remember the duty of kindness towards us."

20. In the midst of all these terrible disasters the brave general was the only man that retained his presence of mind. Collecting a few of the most resolute men in the army, he reported them to act with energy, and not to forget the great glory that awaited them if they could only force their way through the enemy and reach a place of security (*Orat. Obl.*). "Why," said he, "do you despair, when I am your leader? Has the enemy any reason to boast of having ever defeated me? It is not



the enemy that I fear, it is your timidity and irresolution. Before you came to Naples you acted with the courage of soldiers ; now, you are in some strange way altered, and I do not know what is the matter with you ; if you had marched with speed, you would now be in Rome, and not a man there would dare to oppose you."

21. Remembering the cruelty with which their countrymen had been treated by the enemy, the ambassadors came most unwillingly on their humiliating errand, and, after they had arrived at the capital and obtained an audience in the town-hall, no one liked to be the first to speak. At last the excellent Tullius broke silence with these words (*Orat. Obl.*) :—" Although we cannot expect indulgence, and do not ask you to pity us, yet we think it worth while to appeal to your sense of your own interest, and to ask you to give us time to consult our government as to whether we may surrender the city. Remember that it is sometimes profitable to spare the vanquished, and that mercy is sometimes the mark of a politic as well as of a merciful man. The oldest of your nobles cannot have entirely forgotten the great calamities that befel you in the late war. What you have suffered once it is possible, if not probable, that you may suffer again. However, if we cannot persuade you that our advice is the best, we are prepared to resist you to the last."

22. (*Orat. Obl.*). "I was not so much injured by the wound," cried the intrepid soldier ; " it was the man's treachery in attempting to stab me when off my guard that provoked and angered me. I thank you with all my heart for the great kindness you have shown me while ill, and now farewell. Believe me, I shall not find it easy to forget the many benefits you have bestowed on me in my severe trial. Why do not all men remember, as you do, the claims of hospitality and mercy ? Can I ever repay you for your trouble ? Never, except by imitating your conduct. Before I knew you, I was persuaded that every Roman was a knave ; now I know that wherever I go I shall find in all nations some goodness, kindness, and compassion : and nothing shall make me believe the contrary."

23. At the unfortunate battle of Damietta against the Saracens, Louis IX. was taken prisoner. He bore this reverse of fortune so nobly and so magnanimously that his enemies said to him in admiration (*Orat. Rect.*), " We look upon you as our captive and



our slave ; but though in chains, you behave to us as if we were your prisoners." The sultan having sent one of his generals to the king, to demand a very considerable sum of money for his ransom, his majesty replied, (*Orat. Obl.*) "Return, and tell your master, that a King of France is not to be redeemed with money : I will give him the sum he asks for my subjects that are taken prisoners ; and I will deliver up to him the city of Damietta for my own person." And such were the terms on which the liberation of the King of France and his subjects was afterwards effected.

24. A thousand promises cannot restore the reputation forfeited by one dishonourable act, and it ought never to be forgotten that a readiness to make professions and promises often implies a readiness to break them. But, while we cannot help distrusting a man that seems to promise much and feel little, we ought to be on our guard against suspecting a man unduly. We ought to be wise, without being cruel or suspicious. A man of good feeling will do well to remember that he, as well as others, is liable to go wrong, and the precept that enjoins upon us not to judge lest we be judged will be always in his mind. If we remember this solemn precept, we shall be more likely to act not only with mercy but also with wisdom in our relations to our inferiors, and there can be no doubt that, in spite of apparent failure, gentleness will in the end succeed where cruelty will fail.

25. (*Orat. Rect.*). "Do you dare to say," cried the infuriated mutineers, "that the soldiers in the camp did not again and again entreat you to lead them against the enemy? Have you anything to reply to this accusation? If so, speak : if not, confess that you deserve death." To these words the general replied (*Orat. Obl.*), "I see that you are determined to murder me. Yet my oldest lieutenant will bear me witness that I shewed my prudence in giving orders for a retreat. I had only 2,000 men at that time with me. I did not know which of the two roads through the wood led to Rome. Upon my proposing a retreat to my officers, they all kept silence except two, who expressed their approval of it ; and, in the end, it was unanimously determined on. As for the prisoners, it is true that none were spared ; but the reason was that several tried to escape after they had promised not to depart from the camp. What more could anyone have done in that great calamity? I for my part do not know, and I wish my accusers would each produce his own plan."



26. After inquiring why the principal men of wealth and importance in the town did not interfere to prevent these great tumults, Tullius unfortunately turned to the general Fabius and said (*Orat. Rect.*), "I am surprised that your country has not obtained more wisdom from its misfortunes. You asked me just now what we should have done if we had been conquered. I reply, we should at least have learned moderation." On hearing this, the general was filled with anger and replied (*Orat. Obl.*), "Why do you make such absurd remarks? Can I or anyone avoid destiny? What is the use of talking about what might have happened? It serves no purpose but that of irritating the people. Cease to waste time in this way and depart from Rome with speed, taking your goods with you. If you do not, I promise to accuse you of treachery in three days, and you and thousands of spies like you shall be put to death." Tullius was persuaded that he meant what he said, and he therefore collected his goods, bade farewell to his family, and, after asking them to write to him as soon as possible, set out in haste for Egeria, a town about twenty-five miles distant.

27. The wise and pious philosopher, turning to the rash and foolish youth, replied with calmness (*Orat. Rect.*), "If, while young, you do not pay attention to your work, you will find, when old, that you will have cause to repent your folly. There are many that are admired, while young, for their quickness, ingenuity, and taste, and, if they had determined to work with steadiness, they would have succeeded; but, instead of doing so, they often waste their time in an idle and frivolous manner, and thus they are left far behind in the race of life by others of inferior ability but greater application." To this the young man replied in haste (*Orat. Obl.*), "I have a great dislike to receive such lectures from you; and there is no reason why you should select me instead of others, since others are as bad. Pray cease, if you don't wish me to leave the room. I shall go home to my friends in Italy at once. Can anything be more absurd than that a youth of ability like mine should continue to remain at school?"

28. It was customary with General Caius, when any of his soldiers were brought before him for heinous offences, to say to them, "Brother, you or I will certainly be hanged;" which was a sufficient denunciation of their fate. Once a spy, who was discovered in his camp, was addressed in this language. Next day, as the poor wretch was about to be led to the gallows, he pressed



earnestly to speak with the general, alleging that he had somewhat of importance to communicate. The general, being made acquainted with his request, said with roughness (*Orat. Obl.*), "It is always the way with these rascals; they pretend some frivolous story, merely to reprieve themselves for a few moments: however, bring the dog hither." When he was introduced, the general asked him what he had to say. (*Orat. Rect.*) "Why, my lord," said the culprit, "when I first had the honour of your conversation, you were pleased to say that either you or I should be hanged; now I am come to know whether it is your pleasure to be so, because, if *you* won't, I must; that's all." The general was so pleased with the fellow's humour that he ordered him to be released.

29. In this great perplexity I had recourse to the active, energetic Tullius, one of my most intimate and affectionate friends. I took him by the hand, informed him of the difficulty in which I was placed, and asked him to advise me what to do, and, if possible, to assist me with money. He answered, with his usual kindness, "If you had asked me to help you on the 23rd of March I would have done so with pleasure, but now, instead of being able to help you, I want help myself. It is true that a few days ago I possessed friends, money, and arms; but now I have not even food enough to last me and my children for seven days. Can you hope for help from me after hearing this?" While he said this, the tears ran down his face. I felt the sorrow with which he was moved, and there was not a man present that did not feel it as much as I did. For my part, I turned away my face so as not to shew my feelings, and I told Tullius that I would only consent to take the command of the army on condition that he had his property restored to him.

30. I once heard a Frenchman and a German arguing together as to which was the better country; the former spoke of the successes in war that had been obtained by his nation, and enumerated the distinguished generals that had gained conquests innumerable. The German reminded the Frenchman of the discoveries in art and science that had been effected by his countrymen; the beauty of their literature, the world-wide renown of their poets, their historians, and their philosophers. While they were thus arguing together, it happened that an Englishman came up, who put in a claim for his own country in the following words (*Orat. Obl.*):—"Although we admit that



the French have more taste, and the Germans have more depth than our own countrymen, yet still in practical ability we think that we are not inferior to any nation : for answer this question —What nation has succeeded like ours in administering its affairs at once in peace and prosperity ?”

31. (*Orat. Ret.*) “If,” said the philosopher, in answer to the question of his brave young son, “if, in our great calamities, we had been spared by the conquering Romans, perhaps we should have pitied them in turn. But, instead of pitying us, they treated us with cruelty on all occasions ; I am therefore much surprised at your regretting the rapidity with which the army of Carthage, under the leadership of Hannibal, conquered the armies of Rome.” Seeing that his son kept silence, the old man went on as follows (*Orat. Obl.*):—“For my part, I am as happy to see the defeat of Rome, as the Romans were to see that of Spain fifteen years ago ; and I am sure, if you remember the past history of our nation, that you will feel it to be your duty to do everything you can to procure the defeat of the Romans and the success of the Carthaginians. If you agree with me, I am satisfied ; if not, I will endeavour to prove, by narrating the history of the past war, that ambition, pride, avarice, and cruelty, must inevitably be the ruin of any nation, and that Rome can form no exception to this rule.”

32. The angry and passionate queen, resenting the insult she had received from all the wealthiest inhabitants of the city, replied with bitterness (*Orat. Obl.*), “The most exalted genius is frequently overborne by envy. I am determined to do everything that I can to effect the ruin of this rebellious people, for I am certain that their wants will never be satisfied, and that until their wants are satisfied they will never cease rebelling. They would persuade me, forsooth, that the sovereign is made for the nation, instead of the nation being made for the sovereign ; they complain that I neglect public merit, and lavish the revenue of the state upon unworthy favourites, and that all the most important offices are bestowed by favour. For my part, instead of being moved to pity by such complaints as these, I shall collect my most faithful troops in haste ; I will then surround the city, arrest the ringleaders, banish some, fine others, kill others, and thus establish peace.”

33. It is said that even this hard and cruel tyrant was touched with gratitude at the haste with which the poor lame cobbler had



come to his assistance. After he had remarked that the favourites of kings were often the most deserving men in a country, he proceeded to describe the rebellion and the measures that had been taken to put it down (*Orat. Rect.*). "If," he said, "my generals, instead of sparing the people, had destroyed all the forests in the country, broken down the bridges and burned the villages, we should in all probability have succeeded, and we should not now be obliged to ask for peace. We should not have before us the spectacle of a city so vast and beautiful as this, besieged on all sides by enemies whom it is impossible to resist, and equally impossible to persuade to peace." Then, turning to the bystanders, who displayed much emotion at his words, he said (*Orat. Obl.*), "Leave me ; why do you delay ? Make the best of your way to the nearest refuge, for there is nothing to prevent the enemy from at any time taking the city ; and, while I value your sympathy, I do not feel justified in endangering your safety."

34. I cannot be persuaded that you have done wisely in not visiting the castle. It is a place worthy of being seen for its own sake, and I hardly think that any is more strongly fortified both by nature and art ; and to those who have read the chronicles of England it is rendered more memorable by a beautiful instance of filial piety. Two hundred years ago, the town was besieged and greatly straitened for want of provisions. No one could be found bold enough to undertake the dangerous task of conveying supplies thither, until a youth, whose father was in the garrison, came forward and accepted the duty. For several nights he crossed the lake, climbed the wall, and placed provisions at a spot where his father would find them. At length he was taken prisoner and sentenced to death, to strike terror into anyone who might be disposed to render similar help to the besieged. It was the good fortune of one of my own ancestors to obtain pardon for him. With considerable danger to himself, he procured an interview with the general, and addressed him pretty nearly as follows :—"Affection to a father is the source of patriotism. You cannot put the youth to death without also causing pain to every good son." Not to make a long tale, he succeeded in his prayer, and the youth was spared. For my part, ever since I heard this story, I have always felt proud of my ancestor's conduct, and never think of the old castle but with feelings of interest and pleasure.



35. During the wars in Flanders, in the reign of Queen Anne, when the Duke of Marlborough and Prince Eugene commanded the allied army, a soldier, in the division of the latter, was condemned to be hanged for marauding. The man happened to be a favourite with his officers; they therefore applied to the Duke of Marlborough, begging his grace to interfere. With his usual good nature, he accordingly went to Prince Eugene, who said (*Orat. Obl.*) he never did, and never would, consent to the pardon of a marauder. (*Orat. Rect.*) "Why," said the duke, "at this rate, we shall hang half the army; I pardon a great many." (*Orat. Obl.*) "That," replied the prince, "is the reason that so much mischief is done by your people, and that so many suffer for it; I never pardon any, and therefore there are very few to be punished in my army." The duke still urged his request; on which the prince said (*Orat. Obl.*), "Grant me this favour. Make inquiry which of us has executed most men, and if your grace has not executed more than I have done, I will consent to the pardon of this fellow." The proper inquiries were accordingly made, and it appeared that the duke had executed far more than Prince Eugene, on which he said to the duke (*Orat. Rect.*), "There, my lord, you see what example can do. You pardon many, and therefore you are forced to execute many; I never pardon one, therefore few dare to offend, and of course but few suffer."

36. After Tullius had heard that the brave young soldier Balbus had returned to the town of Tarentia, forty miles distant, he went and visited him to see whether he was contented with his position in the army, and to ascertain how matters were going on in the camp. He was delayed for a day or two by the illness of an intimate friend, but three days after Balbus' return, Tullius arrived at Naples and called on Balbus. On seeing him, he addressed the young soldier thus (*Orat. Obl.*):—"However much, my dear Balbus, I am gratified by the report of your many illustrious achievements, yet I feel that as long as you are in the army, your conduct can never entirely meet with my approval. For what, after all, is a soldier? He is a man that will cut anyone's throat for a shilling a day." Hereupon the impetuous Balbus replied in haste (*Orat. Obl.*), "Why do you talk like this? Pray cease. Do you not know that a soldier may sometimes be one of the most deserving men in the country? Besides, whether your observations are true or false, they are sure to be useless, as long as human nature remains as it is."



37. "We should not have taken these harsh measures," said the ferocious old general, "against all the most respectable citizens in Rome, if we had not known for certain that the people in Rome will never be quiet, and will never submit to our dominion in peace." He then continued to speak as follows :—"Even all the brilliant successes of our army have been unable to convince the Italians that resistance is impossible, and that it is absolutely necessary for them to come to terms. There will always be found cruel generals and undisciplined and disobedient soldiers, and I confess that, although we have done our best to avoid injuring private individuals, yet the life of the agriculturists in Italy during the past four months has been by no means an enviable one. But did you not know when you went to war the risk you were incurring? And did not we take up arms to improve our condition if possible? Cease, then, from unavailing complaints."

38. (*Orat. Rect.*) "Look at my withered body," said the camel to Jupiter. "Why have you not given me the plumpness of the horse, the ox, and the elephant? Why have you given me so few muscles, and made me so ugly? And why have you compelled me to dwell in a dry, barren, and flat country like Arabia?" To these complaints Jupiter answered with a smile (*Orat. Obl.*), "My excellent friend, you will find that I have a reason for all I have done. If I have made you lean and deprived you of all superfluous muscles and flesh, it is because in the dry barren deserts of Arabia it is not possible to obtain much food. Why else did I give you this powerful jaw-bone except that you might chew the hardest nutriment? For the same reason I gave you a small stomach to prevent your eating too much. And as for my obliging you to live in Arabia, how, with your fat, fleshy feet, could you ascend the heights of mountains, or walk without slipping in the mud of marshy districts? Instead of talking any more nonsense, be kind enough to return to your work."

39. (*Orat. Obl.*) "If the matter is neglected longer," said the wise Tullius, "the country will not be safe. We ought not to hesitate in this great calamity to choose a general to meet the enemy before they arrive at Rome; and nobody, I think, will deny that we ought not to have hesitated when the Carthaginians were first collecting their forces. For when they were at the river, not more than ten miles off, would it not have been easy for us, even with a small number of men, to repel a regular



army? We have lost an opportunity; but now, without delaying longer, let us collect with speed our bravest citizens, and before the enemy advances further I hope to crush him with ease." When they heard this, the soldiers shouted for joy; declared to a man that they would have Scipio for their general; crossed the bridge with speed; marched for three days through a waste district called Gergovia; met the enemy suddenly near the Anio, and completely defeated them.

40. When Field Marshal Balbus was taken prisoner at the battle of Corioli, a Numidian hussar, who seized him, perceiving that he had a valuable ring, said, "Give me your ring." The marshal instantly complied with the demand of the captor. A short time after, when he was liberated by General Tullius, and the Numidian hussar had become a prisoner in his turn, he with great unconcern drew the marshal's ring from his finger, and presenting it to him said (*Orat. Obl.*), "Since fate has turned against me, take back this ring; it belonged to you, and it would not be so well to let others strip me of it." Pleased with the honesty of the hussar, the marshal bade him keep the ring in remembrance of his having once had its owner for his prisoner.

41. Without attending to the arguments of the merciful officer, the ferocious and passionate general replied (*Orat. Ret.*), "Whether you are speaking the truth or not, what you say has no effect upon me, and I never asked you whether it was your desire to spare the lives of the citizens of Corioli, a city that has done us as much harm as it possibly could. What I asked was, how soon it could be taken, for there is no doubt it will be taken sooner than people think. Now, instead of giving me advice, I order you, as I ordered you ten days ago, to collect all your bravest soldiers and to prepare for immediate action." On hearing this, the young man replied (*Orat. Obl.*), "If I have spoken freely, it is because I am persuaded that unless you do your best to conciliate the men of Corioli, and unless you promise to send them back all the hostages they have given us, not merely will you lose the hope of success, but the very safety of the army will be in danger. You may blame yourself for your present misfortunes, for you might have managed matters very differently. If you had taken the advice I gave you, you would not now be in this great difficulty. Every town in Italy would favour you, and not a man would wish to oppose your progress. I know of my own knowledge, that 300 of the bravest men of Naples determined to help you on condition you did not storm Corioli."



42. (*Orat. Obl.*). "I may well complain of the neglect with which I have been treated by my best friends," cried the proud and passionate queen. "I have no one to help me, no one to advise me what to do in this great calamity. Instead of coming to this dangerous place I might have travelled with ease to the city of Athens, which is not more than thirty-two miles off, and if I had done so I should have escaped my cruel enemies, and now I should be in safety." On hearing this, the aged Tullius, the wisest of her nobility, said (*Orat. Obl.*), "Why does your majesty complain? For these last two years you have been desiring nothing so much as an opportunity for engaging with the enemy—a desire that is now on the point of being gratified. Now, therefore, that the opportunity has arrived, why do you delay to avail yourself of it? Why does the army remain here inactive? I ask your pardon for speaking with freedom, but if your majesty does not communicate to the officers the exact time at which you will fight to-morrow, and the army is not prepared for an immediate conflict, the mercenaries, with their usual fickleness, will desert your standard, and you cannot possibly hope to succeed."

43. (*Orat. Rect.*). "I wish you would tell me," said the wise philosopher to the young man, "what is a worthy object to pursue through life." (*Orat. Obl.*) "The first thing," said the young man, "that I should like to do, would be to succeed in business; then, after amassing a considerable fortune, I should like to rise till I had become one of the principal persons in my neighbourhood; then there are all sorts of prospects that would be open for me. With a little tact, and the judicious expenditure of a little money, I could get into parliament; and when a man is once in parliament, there is no limit to the career before him." (*Orat. Rect.*) "But what do you expect to do in parliament?" said the philosopher. (*Orat. Rect.*) "I should endeavour to create a sensation," replied the young man. (*Orat. Obl.*) "But do not you think," said the philosopher, "that such an object as this is unworthy of a really noble man? Instead of endeavouring to make a sensation, had you not better find out what work you are best fitted to do, and do that as well as you can? Believe me, the highest object of a human being is to make the world a little better for his having lived, and not to make a sensation."

44. When the Samnites under their brave king Tullius defeated the Etrurians in the battle of Cumæ, the King of Etruria, seeing



his troops flee, asked what was the number of the Samnites who were making all this slaughter? He was told that it was only King Tullius and his men, and that they were all on foot. (*Orat. Rect.*) "Then," said the crafty Etrurian, "God forbid that such a noble fellow as King Tullius should march on foot," and sent him a noble charger. The messenger took it and said, (*Orat. Obl.*) "Sire, the King of Etruria sends you this charger, that you may not be on foot. Be pleased to accept it as a token of his respect." The brave Tullius was as cunning as his enemy, and ordered one of his squires to mount the horse in order to try him. The squire obeyed: but the horse proved a fiery one, and the squire being unable to hold him in, he set off at full speed to the pavilion of the King of Etruria. The king expected he had caught King Tullius, and was not a little mortified to discover his mistake.

45. After he had with patience heard the rash young soldier make his defence, the general addressed him in severe tones as follows (*Orat. Obl.*):—"I feared some time ago that I had made a mistake in sending you to take the command of the forces in Rome, and now I know for certain that you are not yet fit for the command of a large army; I shall therefore order you to return to your home ten days hence. You have pleaded that your intentions were good; but that is not the question. There is no one but believes in the rectitude of your intentions, and thinks you honest and well-meaning; but however well-meaning one may be, a man is not fit (to) for command without self-control, tact, judgment, and energy; and these qualities you do not possess." The young man in sorrow replied (*Orat. Rect.*), "I have nothing more to say in self-defence; I feel that I no longer deserve your confidence; and though I am conscious that I meant well, yet I must admit that I ought not to have left the city against orders. If I had known my defects sooner, I should not have asked you to appoint me a general."

46. (*Orat. Rect.*) "Away with these compliments," said the grateful Balbus; "the attachment between us is too great for it to be right, either that you should offer me thanks for any attention, or I you. I have not paid you an attention, I have repaid it. I think that I have received acknowledgment enough indeed, if what I have taken real pains to do be acceptable to you. There is no reason why you should thank me, if for your numerous uncommon kindnesses towards myself I have repaid you with this trifling service. So far from deserving praise, I should



have deserved to be considered most ungrateful if I had failed my friend. Whatever I possess, whatever can be done by my pains, reckon as much your own as your own property. I think that I have received a benefit in the kind construction you have put upon my services. If you heartily approve my services, mind you make a more frequent use of them. I shall not believe that you are pleased with what I have done, unless, whenever you want anything of mine, you take whatever you like, instead of asking for it.

47. Amid a profound silence, the renowned and eloquent Tullius arose and spoke as follows (*Orat. Obl.*):—"Why do we delay? Is the crafty and cruel Balbus delaying? Do we not know for certain that he is making it his object to betray his country? Beware of regarding your private interests and disregarding the interests of the public. If you delay, it is all over with the state; either Rome or Balbus must fall: choose which shall perish." The senate heard the orator with admiration, adopted his opinion, and decreed that the consuls should provide for the safety of the country. On receiving this intelligence, the conspirators, in fear and trembling, betook themselves with all diligence to their respective homes, and none dared to utter so much as a word in opposition. They fled in different directions, some to Sicily, some to Athens; poor old Cathegus, now an old man of seventy-three, was the only one left at Rome.

48. (*Orat. Rect.*). "There is no doubt," said the ferocious general, "that all that have been taken with arms in their hands will be banished; for indeed it will be the height of folly, if men, who without any prospect of success rebel against their king, are spared, and allowed to go unpunished." To this the wise and merciful king replied with gentleness, but at the same time with firmness (*Orat. Obl.*), "There is certainly a great deal in what you say, and I recognize the zeal with which you have espoused my cause; but remember that because a man pities the innocent, it does not necessarily follow that he is weak-minded. Indeed, oppression is as impolitic as it is cruel. Why, then, do we delay to throw open the prisons, and to allow all the best of the prisoners to return with speed to Rome, especially as they have not bread enough for the people there? I, for my part, will take care of the destruction of the bridge that spans the Tiber, and I hope that in a few days, by surrounding the city with a wall, we shall make the rebels see that their position is untenable, and we shall induce them to lay down their arms."



49. Tullius, turning with a look of contempt to Balbus, addressed him in these words (*Orat. Rect.*) :—"I do not know what reason there is why you should think you may keep your own property, and use that of other persons. There never was any reason why you should think so. What would you have thought, if a man had violently entered your house, beaten your servants, insulted your family, taken your money and all your valuables, and refused to make satisfaction? But this is just what you have done. I ask you then with what decency you can attempt to excuse such conduct. Actions like these have made you so hated that there is not a man in your neighbourhood but would be delighted to hear of your death. Indeed, you have so alienated all, that even your friends without exception desert you. A man must be a villain indeed to be deserted by his friends, and not to have a single person to take his part. Where is your old reputation for spirit and courage which you had when a youth? If you had a spark of courage, you would not bear such ignominy with tameness." On hearing this, the wretched Balbus, spite of his ordinary impudence, was touched with remorse. He went home, told his servant he was ill, shut himself up in his bedroom, made his will, took out of a chest a good stout rope, fixed a nail in the wall, fastened the rope to the nail, and hung himself—thus endeavouring to heal a life of error by one last fatal error.

50. When the Gauls under the command of Brennus had got possession of Placentia, they carried their cruelty to their Italian prisoners to the severest extremities, making them work like horses at their mills, and in drawing water. The acute and learned Balbus, in his travels, relates that he met some of these unfortunate wretches on his first entrance into the city, who had been liberated that morning from their dungeon, and who were endeavouring literally to crawl to the village of Alma, which was but ten miles off. (*Orat. Obl.*) The legs of these poor creatures were swollen to a size that was truly horrible, and their eyes were terrible from inflammation. Some, too weak to support themselves, had fallen on the sand, where they were exposed to the scorching beams of the sun. Immediately on seeing Balbus and his companions, they uttered such moans as might have pierced the hearts of their cruel oppressors. They begged for water, but the travellers had none to give them : and all they could do was to prevail on one or two of the men of Alma to promise to take care of them until relief could be obtained. Of these unfortunate



captives, upwards of forty perished every day from the miseries to which their conquerors exposed them.

51. The industrious and acute philosopher turned with calmness to the rash young man and said (*Orat. Obl.*), "I am surprised at your acting with such thoughtlessness and want of good feeling; you have occupied now for ten years an honourable position in the estimation of all Rome, and you would now give up this position. Instead of paying attention to the duties of your office, you propose to bury yourself in a life of contemplation, and to desert your family. If ten days ago your best friends had known of your intention, and the haste with which you intended to leave them, they would all to a man have expressed to you the sorrow with which they received your determination. Give up then this hasty, thoughtless plan; your friends will be delighted to receive you home. Did you not hear yesterday that your most faithful servants were seeking you everywhere?"

52. This great and illustrious general would soon have obtained all the help he wanted from his countrymen, and would have driven the enemy out of the country in disgrace, had he not been prevented by the arrival of his great adversary Tullius. As soon as the latter reached the camp he began to sow discontent among all the bravest soldiers. He went first to one, then to another, and endeavoured to persuade them to mutiny by such words as these (*Orat. Obl.*):—"Do you know that your general means to betray you into the hands of the enemy upon the first opportunity? If not, why is the camp placed in this disadvantageous position? Why are we wasting our time instead of marching upon the undefended city of Nuceria, barely ten miles away? Rouse up your courage, and depend upon it that, if you are prepared to resist the commands of your general, I shall be ready to put myself at your head and to take upon myself the responsibility of leading you in this terrible crisis. Once this would have been difficult. Now nothing prevents you obtaining your rights once for all."

53. The general made answer as follows (*Orat. Obl.*):—"The enemy that you have been so long seeking is now only two miles distant: prepare then to conquer or to die. I will send spies to bring me word of their numbers and the position of their camp; this done, I must entrust the rest to you. Remember that your country depends upon you. If you conquer, you will enjoy ease, plenty, freedom, and glory; if you are defeated, you will



experience the only treatment you will deserve, that of slaves: up then and quit yourselves like men. Ten days ago you were eagerly longing for a battle: do you now shrink back? Ask yourselves whether you prefer a glorious death or an inglorious flight." At these words the soldiers were filled with fury; they cast aside fear, they forgot their complaints, and promised one another to conquer or to die: and there was not one who thought victory for a moment doubtful. Soon afterwards all retired to their several tents, and there, by the command of the general, rested themselves till night brought darkness and the conflict. The general then ordered all the bravest centurions to appear before him, for the purpose of receiving their several instructions.

54. After the general had cast round his eyes, and had examined each rank in turn, he turned to the place where all the bravest officers were assembled, and said (*Orat. Rect.*): "Send some one at once to tell the king that I have examined the soldiers, and that no one here is guilty." After these words he turned towards the soldiers. He was ashamed of them, he said (*Orat. Obl.*); he could scarcely believe them capable of such gross ingratitude and cowardice. Why had they arms in their hands but to fight against the enemies of their country? "Why," he added, do we delay here, as though we did not purpose battle. Away with such shameful cowardice! (*Orat. Obl. still.*) If you fight bravely, I promise you 16*l.* a-piece; if not, you shall be decimated, and no Englishman will assert that I have acted with harshness towards you. Ten days ago you were all clamouring for battle; why do you now decline it? When in the city you cried for war; now that you are in the camp do you cry for peace?" Although the general had not been at the head of his army more than three months, the soldiers had learned to respect him. He was only thirty-two years old, but in this great peril he displayed the sagacity of age with the courage of youth. Though therefore he addressed them with bitterness and with reproaches, they listened to him in silence, instead of threatening him as they had threatened their former commander.

55. The inhabitants of this island were so bold that they would have preferred a thousand deaths to disgrace if the choice had been necessary. One brave farmer was asked why he would sooner die nobly on the field of battle than live ignobly at home. He answered (*Orat. Rect.*), "Because I am more afraid of shame



than of death." It happened once that they were invaded by the powerful nation of the Ventidii, who landed on their shores, marched up to their capital, devastated the country all round, and then laid siege to the city. The citizens determined to resist with boldness. Instead of throwing themselves at their enemies' feet, they sent away their families, their old men, and their treasures, and prepared to resist with desperation. Though they were prevented by scruples from committing suicide, they promised one another to fight so desperately that the enemy should not take them alive. When they were all assembled in arms, their general addressed them thus (*Orat. Rect. and Obl.*):—"Remember, citizens, that victory or death awaits you. I will say no more; the enemy is at the gates: what reason is there for delaying?"

56. The despairing husbandmen, looking at the rising flood, exhorted one another to patience, and the eldest of them all, turning to his fearful companions, said (*Orat. Rect.*), "Be of good cheer! There are not less than 300 of us. Yesterday I sent a messenger to ask for help; to-day I have sent another to report our perilous condition. I am persuaded that our houses, if destroyed, will easily be repaired, and we shall recover all the cattle that survive the deluge." Then, hearing a few of them murmur, he continued thus (*Orat. Obl.*):—"We must do our best not to disgrace our reputation, for indeed we are in such a terrible position that we need all our faculties. What help is there except in industry and courage? Nothing but God and our right hands can rescue us from destruction. I am now old, and very different from what I was when a boy; but I will use all the strength I have in the task of assisting the wretched, and I am persuaded that there is not one of you that will not do the same. I hoped, indeed, that the waters would have diminished five days ago; but, though you are disappointed, remember that you are Englishmen, and, whether the waters rise or fall, behave as Englishmen should. To work! why do we wait longer?"

57. The citizens at first stood by in silence, and all the most respectable of them manifested, by the expression of their countenance, the sorrow they felt. At last the eldest of their number, on hearing of the taking of the city, after asking her majesty to allow him to speak, stepped forward and addressed the queen as follows (*Orat. Obl.*):—"Your majesty has asked us what cause we have to complain, and has declared that as long as



discontent prevails in our country prosperity will not increase. Suffer us, however, to remind you that your generals, without even hearing what we have to say in our defence, have razed four of our best towns, and are even now butchering 300 men a day. The meekest and mildest will turn upon an enemy that threatens their race with extinction; already there are rumours of rebellion; these rumours will soon increase, and rebellion will commence. We should have resisted this cruelty before now, if we had been able, and we are sure that if your majesty does not as soon as possible command these cruel generals to desist, you will soon not have one faithful subject in the country. Pardon our freedom. Is it not much better that we should say what we feel than that your Majesty's empire should be endangered?"

58. On hearing this, the brave but rash general replied in anger (*Orat. Obl.*):—"Soldiers! I am surprised at your cowardice; and I did not think that the men whom I have been commanding for twenty years would have deserted me in this emergency. Is there any hope of success except in bravery? Did you not promise when you swore fidelity to me nine years ago, soon after the capture of the two camps near Naples, that you would always obey the slightest intimation of my wishes? Away! You are no longer worthy to be my soldiers, nor am I coward enough to be a fit general for you and the like of you." At these words, the most respectable of the soldiers were much grieved. After a short deliberation they sent the brave captain Tullius to the general, and he spoke briefly to this effect (*Orat. Rect.*): that the whole army were determined to obey the general, with the exception of one or two mutineers, whom they would select and hand over to the general for execution.

59. The brave soldier continued his narrative amid the attention of all present (*Orat. Rect.*):—"On leaving Naples the enemy proceeded with 600 of their bravest horsemen, and 10,000 infantry, to Nola, a town that is at no very great distance from Naples, and is a convenient station for troops. Here they committed all sorts of atrocities; they slew some two and tortured others, arrested all the most wealthy citizens, burnt down the principal buildings, and destroyed the bridge; finally they marched out, leaving the place a ruin. And if our forces had not arrived in time to save Præneste, that town also would have suffered the same fate." (*Orat. Obl.*) "Indeed," continued the soldier with earnestness, "this is the most cruel war that I ever



heard of; the conquered are not spared on either side, and the bravest soldiers are hardened by war till they take pleasure in cruelty. You, my friends, are happy in never having experienced the horrors of war; do your best, then, to keep them at a distance from your shores, and do not grudge a few thousand pounds for this purpose."

60. (*Orat. Rect.*). "With all his faults," said the kind-hearted soldier, weeping, "our general was brave, just, and merciful, and there was no one that did not trust him." Then, turning to his fellow-soldiers, who were assembled in great numbers to ask for their pay, he said (*Orat. Obl.*), "Cease from thus execrating the memory of the dead; have you forgotten the many occasions on which our general led us to victory? Can you not remember the many brilliant distinctions we gained under his command? Did we ever prefer a reasonable request to him that he would not grant? But this is just what you always do—you curse to-day the man whom you will bless to-morrow." This was what the brave captain Tullius said, and if the other soldiers had been like him, the rebellion would have been quelled, and the city of Naples, with all its fortifications and supplies, would not have been surrendered to the enemy in such haste. But, instead of listening to him, the infuriated soldiers selected the most turbulent of their number they could find, and, under their leadership, marched in haste to Rome.

61. (*Orat. Rect.*). "You will have no chance of attaining the truth," said the wise philosopher to the young and thoughtless Tullius, "unless you bestow more patience upon the investigation of truth;" then, seeing the young man preparing to interrupt him without allowing him to finish his sentence, he said (*Orat. Obl.*), "Suffer me to finish what I am saying. Have you persuaded yourself that you are seriously studying, while you are merely taking up from time to time any subject that attracts your attention and learning a smattering of it? Did I not endeavour to persuade you to study some one science with thoroughness and steadiness? And did I not propose to give you all the assistance I could, if you liked to study the history of your nation and your national literature? Without knowing something of the history of one's nation, it is impossible for a man to be a gentleman, much less a successful politician. And I will further beg you to consider the extent to which a desultory course of study and the acquisition of a smattering of many subjects tends to



make a man conceited, frivolous, and idle, if not positively immoral."

62. The angry and sorrowful queen scarcely knew in this great calamity which alternative to prefer, whether it was better to give up her empire, or to run the risk of being killed. However, with her usual firmness, she soon decided on the fit course to pursue. Sending for the sergeant of her body-guard, she informed him of all that had occurred, and requested him to send the ten strongest men that he had, armed and prepared for a journey to Rome (*Orat. Obl.*), "Meanwhile," she said, "I shall remain here; and though I am now an object of pity, the time will come when I shall be admired by my friends and dreaded by my foes, and there will be no one who will maintain that the queen of Rome did not behave with courage and with wisdom." After she had spoken thus, she left the palace with the intention of quitting the city. But so great was the fury of the crowd, consequent on the queen's refusal to appoint her successor, that from sunrise to sunset they beset the city gates, demanding a change of ministers and the execution of the unfortunate courtier whom the queen had chosen last for her principal adviser—a request which they well knew the queen would never grant, even though her refusal might cost her her own blood and that of all her most faithful soldiers.

63. On finding that his friends were in this great misfortune, the wise and prudent philosopher turned to the rash young Tullius and advised him as follows (*Orat. Obl.*):—"If you had only listened to the advice I gave you ten years ago, you would not have been brought into this great peril, and you would not have been forced to seek safety by such disgraceful means. What has been done, however, cannot be undone. Why, therefore, do you delay longer here? Did not your wise mother, when she sent money to you at Rome not very long ago, send a friend at the same time to inform you of the pleasure with which she had heard that your life was spared, and of her willingness to receive you home whenever you thought fit to return? Cease complaining then, and prepare to quit this place for Rome at a moment's notice." On hearing this, young Tullius, with his usual rashness, replied in haste (*Orat. Rect.*), "I have no more to say; but I should like to inform you that your warnings, whether they are wise or unwise, have not the slightest effect upon me: and I shall judge for myself, without the interference of others, whether it is better



to go to Rome or to remain at Carthage. I never asked anyone to spare me or to pity me, and I ask no one now."

64. When the general had heard this, he turned with fury to his brave officers, Tullius and Balbus, and said (*Orat. Obl.*), "Why did you not tell me of this before I came here? Now that it is too late to help our countrymen, you come with the sad news that almost the whole of our army is destroyed, that 1,400 of the infantry have been slain, that the cavalry have fled to their respective homes, and there is no hope left. What was there to prevent you from bridging over the river and marching upon Rome. If even a single regiment out of your vast army had done this, you would have penetrated without resistance into the heart of the enemy's country." Hearing this, the officers threw themselves at their general's feet with tears and supplications, and said that they would never desert him, that nothing should induce them to break their faith with him, and that they would spare no one, and pity no one, who dared to accuse him of the slightest fault. All they wanted was, that he would give them a chance of redeeming their character and proving their penitence.

65. After the occupation of the bridge over the river, near the village of Alino, some seventeen miles from their camp, the little band of heroes did not enjoy a long respite from the attacks of the superior force by which they were now completely surrounded. Admirable was the spirit in which they prepared to resist the assault. Although they knew not where to look for succour, and could scarcely hope to succeed if unassisted, they felt that they could do their country good service, even if they only checked the invaders' progress for a few hours; and for such an object as this it seemed to these brave men worth while to risk their lives. In this dangerous position the general made his arrangements with coolness and sagacity. He sent out a few of the swiftest of his cavalry with orders to scour the country for ten miles round, and to bring back word the same day of the position and numbers of the enemy, and whether the attacking force consisted mostly of cavalry or infantry; they were also, if possible, to take a prisoner or two, so as to enable them to gain information of the enemy's plans. The rest of the army was employed, without excepting even the officers, in fortifying all the weakest points of the position. After (*postquam*) all preparations had been completed, the aged general collected his men (and)



addressed them in his usual cheerful way (*Orat. Obl.*):—"I have done," he said, "what I could: the rest depends on you; and I am sure you will not, as the enemy have repeatedly done, promise without performing. I now dismiss you to your several posts, in perfect confidence that you will not live to be pitied, and that none of you will prefer disgrace to death."

66. "The flower that blooms to-day to-morrow dies," says the melodious poet Shelley in one of his sweetest poems; and in truth, poets, moralists, novelists, and philosophers repeat, almost without ceasing, meditations on the transitory nature of every thing in the world, and are never tired of asserting that life is nothing but a dream. It is curious, however, to note the little success that these remarks, in their usual exaggerated form, have had in influencing the actions of practical men. The instinct of the majority of mankind refuses to believe those who would maintain that life is a dream, heroism a delusion, and that there is nothing worth living for. On the contrary, men have felt that there is no position in life but can be made real and noble by acts of self-sacrifice, whether for the benefit of one's country or for that of individuals. I am therefore inclined to prefer to the usual exaggerations of philosophers, the following simple advice which I once heard a father give to his son (*Orat. Obl.*):—"Do not forget the importance that attaches to every action of life. It matters not whether it be great or small; for whether great or small, it can be rightly or wrongly done. That was what the Stoics meant when they said that, even if a bad man merely extended his finger, he sinned; by which they meant that the most trifling action of a bad man must be bad."

67. Ten years after the reduction of this vast kingdom, the Casmathians, led by the intrepid Balbus, made a daring inroad beyond the river Eborius and advanced to Turium, a town some thirty miles off, with no more than 500 horse. By order of Tullius, the king of Turium, the bridge had been broken down to cut off the retreat of Balbus, and the person or head of the rebel was every moment expected. The king's legate, from a motive of fear or pity, having sent a messenger to apprise Balbus of his danger, recommended him to escape with speed. "Although," replied the intrepid Casmathian to the messenger, "your master is at the head of 30,000 men, yet, since he wishes to know what sort of men crossed the Eborius with me, I will show him that he has not, in all that host, three such men as



these." Then turning to three of his followers, he ordered the first to plunge a dagger into his heart, the second to leap into the Eborius, and the third to cast himself down a precipice. All of them obeyed without uttering a word of remonstrance. "Relate what you have seen," continued Balbus. "Before evening it will be your general, not I, that will need pity. Why do you loiter? Depart, unless you wish to perish; and tell him that twelve hours hence he will be chained among my dogs." Before the evening the camp was surprised, and the threat executed.



# LATIN GENDERS.

## FIRST DECLENSION.

### Feminine.

## SECOND DECLENSION.

*Masculine Endings, er, ir, and us. Neuter Ending, um.*

Exceptions: **(alvus, colus (m), domus, humus, vannus;**  
*Greek nouns in odus, as exodus, &c., with dialectus, diphthongus, &c.*  
**(pelagus, virus, vulgus (m)).**

## THIRD DECLENSION.

### *Masculine Endings.*

er, or, os  
 es, *imparisyllabic*  
 o, when not do, go, io

### *Principal Exceptions.*

r CADAVER ITER  
 PAPAVER TUBER  
 UBER VER  
 VERBER

or arbor æQUOR  
 COR MARMOR

es eos dos  
 CHAOS EFOS  
 OS (oris) OS (ossis)

es compes merces  
 merges quies  
 requies seges  
 teges æs

o caro echo

### *Feminine Endings.*

do, go, io. **as, is, aus, x**  
**es, parisyllabic; s, impure**  
**us, long, in hypermonosyllables**

### *Principal Exceptions.*

do cardo ordo udo  
 go harpago ligo margo  
*io nouns not abstract, as papilio, &c. ;*  
 also ternio, &c.

as as elephas vas (vadis)  
 VAS (vasis)

is amnis anguis (f) FAS NEFAS  
 cinis collis axis cassis (is)  
 fascis finis (f) crinis ensis  
 ignis lapis mensis orbis  
 panis piscis postis pulvis  
 sanguis torris unguis vectis

x calix codex cortex frutex  
 grex pollex silex thorax

es acinaces  
 s bidens (f) dens fons hydrops  
 mons pons rudens (f)

### *Neuter Endings.*

C, A, T, E, L, N,  
 AR, UR, US *short,*  
 US *long, in mono-*  
*syllables*

### *Principal Exceptions.*

l sal sol

n lien pecten  
 ren splen

urfur furfur  
 turtur vultur

us *short,* lepus  
**pecus (udis)**

us *long,* **grus (m)**  
**sus (m)** mus

## FOURTH DECLENSION.

Masculine, *except* **acus, idus (pl.), manus, porticus, tribus.**

## FIFTH DECLENSION.

**Feminine, except dies (f. in sing.), merides.**

A. Masculine *by meaning.* Names of Male persons, the Occupations of men, at Winds, Rivers, and Months.

B Feminine " " of Females, Countries, Islands, Town Plants, and Trees.

Masculine.....EXCEPTIONS TO B.....NEUTER.

Towns. *Some in o, as, Croto, Hippo, &c.*

*All Plurals in i, as Veii, Delphi, &c.*

Plants. *Those in er (and many in us) of the second.*

TOWNS. *All in um, or plural a.*

*Those in e or ur of the third*

PLANTS. *Those in er or ur of the third*



## SCHEME OF LATIN PRONUNCIATION.\*

*Based on the nearest English Approximations.*

### VOWELS AND DIPHTHONGS.

Latin	<i>ā</i>	=	English	<i>a</i> in father.
"	<i>ǣ</i>	=	"	<i>first a</i> in <i>away</i> , or <i>a</i> in <i>villa</i> .
"	<i>ē</i>	=	"	<i>ai</i> in <i>pain</i> .
"	<i>æ</i>	=	"	<i>ai</i> in <i>pain</i> .
"	<i>œ</i>	=	"	<i>ai</i> in <i>pain</i> .
"	<i>ĕ</i>	=	"	<i>e</i> in <i>men</i> .
"	<i>ī</i>	=	"	<i>i</i> in <i>machine</i> .
"	<i>ī</i>	=	"	<i>i</i> in <i>pity</i> .
"	<i>ō</i>	=	"	<i>o</i> in <i>home</i> .
"	<i>ō</i>	=	"	<i>o</i> in <i>top</i> .
"	<i>u</i>	=	"	<i>u</i> in <i>rule</i> .
"	<i>ū</i>	=	"	<i>u</i> in <i>full</i> .
"	<i>au</i>	=	"	<i>ow</i> in <i>power</i> .
"	<i>eu</i>	=	"	{ Latin <i>ē</i> followed quickly by Latin <i>ū</i> (differs little from present pronunciation).
"	<i>ei</i>	=	"	{ Latin <i>ē</i> followed quickly by Latin <i>i</i> (differs little from <i>ai</i> in <i>pain</i> ).

### CONSONANTS.

Latin	<i>c, ch</i>	=	English	<i>k</i> .
"	<i>g</i>	=	"	<i>g</i> in <i>get</i> .
"	<i>s</i>	=	"	<i>s</i> in <i>sin</i> .
"	<i>t</i> ( <i>ratio</i> )	=	{	<i>t</i> in <i>cat</i> , not <i>sh</i> , as in <i>nation</i> .
"	<i>j</i>	=	"	<i>y</i> in <i>yard</i> .
"	<i>v</i>	=	"	<i>v</i> .
"	<i>z, ph, th</i>	=	"	<i>z, ph, th</i> .

*bs, bt* should be sounded and generally written *ps, pt*.

Latin *s* between two vowels = (sometimes) English *s* in *rose*, e.g. 'romsa.

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\* Taken from the *Syllabus of Latin Pronunciation*, issued by the Professors of Latin at the Universities of Cambridge and Oxford, at the request of the Head Masters of Schools. Some modifications have been made by the suppression of all Italian standards, and of all the English standards of pronunciation that contain a vowel followed by *r*. Consequently the Latin *o* is represented by the English *o*. The Professors give the option of pronouncing *v* as *v* or as *w*.



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